PERSONAL NOBILITY;

OR,

LETTERS

TO A

YOUNG NOBLEMAN,

ON THE

CONDUCT OF HIS STUDIES, AND THE DIGNITY OF THE PEERAGE.

INJURIOSO NE PEDE PRORUAS
STANTEM COLUMNAM. HOR.

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TO THE

RIGHT HONOURABLE

CHARLES JAMES FOX.

SIR,

WHEN I think of *Perſonal Nobility*, the title of my book, I am led, by a very natural aſſociation of ideas, to think of you.

The noble ſtand you lately made in favour of PEACE and LIBERTY, when popular clamour—the *civium ardor prava jubentium*—would have drowned the voice of a leſs able advocate, when your ſtandard was deſerted by many who ſhrunk from your ſide in the hour of danger, has placed your name higher than it ever yet ſtood, among independent Engliſhmen, IN THE MIDDLE RANKS, who neither enjoy nor expect the favours of miniſterial influence. If you have loſt a few valuable friends within the walls, you have gained the eſteem of tens of thouſands on the outſide, who, before this teſt, had no juſt idea of the purity and intrepidity of your PUBLIC virtue.

In ſearch of a living example of eloquence, generoſity, and unſhaken perſeverence in diſintereſted conduct, to enforce the *precepts* of the following Letters to a young Nobleman, I coüld find none more brilliant than your own, eſpecially ſince, forſaken by ſome of your auxiliaries, you have ſtood the more illuſtriouſly conſpicuous, IPSE AGMEN, in the front of the battle.

My praiſe can add nothing to your glory. But permit me to adorn my own pages with a name, which is of late more than ever illuſtrious in the eyes of all who, though attached to the forms, are yet more firmly attached to the ſpirit of the conſtitution.

I am,

SIR,

Your moſt humble Servant,

THE AUTHOR.

JAN. 24, 1793.

PREFACE.

IT appears to me, that ancient learning is not ſufficiently attended to in the education of modern Nobility; and that the honour of an order, ſo highly privileged, cannot be more effectually promoted, than by a return to that truly claſſical mode which prevailed among the GREAT in the reign of Elizabeth, and produced a manlineſs of mind, which cauſed the Engliſh character more nearly to reſemble the Roman, than at any ſubſequent period of our hiſtory.

I have, therefore, recommended to my noble Scholar, an early and attentive ſtudy of the poets, orators, and hiſtorians, of ancient Greece and Rome; I have adviſed him to imitate them in his compoſitions and eloquence, and to catch their generous ſpirit, while he emulates the vigour of their ſtyle.

Not only talents and ſuperior knowledge are required in hereditary Lawgivers, in men diſtinguiſhed from their birth by titles, and claiming reſpect from their cradle, but PUBLIC SPIRIT, generoſity, and NOBILITY OF MIND; ſuch as an imitation of the ancients in the pureſt ages is beſt

adapted to promote. Penſions, places, titles, ribands, and all the myſteries of corruption, were then unknown, and Virtue was Nobility.

Modern meanneſs, mixed with PRIDE FOUNDED IN PEDIGREE ALONE, though traced up to Adam, will be deſpiſed in every country on the face of the earth, once bleſſed with light and liberty. The ſun of knowledge is aſcending, and, as it riſes, the miſts of prejudice diſperſe. Viſions, which appeared ſolid and ſubſtantial, when ſeen at a diſtance, and through the medium of a fog, now vaniſh into air, and the gaping ſpectator laughs at laſt at his own deluſion.

The ſun of knowledge, high above the horizon, not only gilds the tops of the mountains, but ſhines in the low valley. Indeed, the valley is often irradiated with the ſunbeams, while the hills are enveloped in miſt. A mediocrity of knowledge is diffuſed throughout all ranks of ſociety; at leaſt an ability and opportunity of obtaining with eaſe competent information. The loweſt of the people can read; and books adapted to the capacity of the loweſt of the people, on political and all other ſubjects, are induſtriouſly obtruded on their notice. The newſpapers communi-

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cate the debates of oppoſing parties in the ſenate; and public meaſures (once confined to a conclave) are now canvaſſed in the cottage, the manufactory, and the loweſt reſorts of *plebeian* carouſal. Great changes in the public mind are produced by this diffuſion; and ſuch changes muſt produce public innovation. Revolutions, unparalleled in hiſtory, have already happened on a large portion of the globe's ſurface; of which no human foreſight can predict the remote conſequences. All that wiſdom can do, is to render the RISING GENERATION qualified to improve the viciſſitudes which may happen, ſo as to promote the happineſs of *man* in ſociety, without partially conſulting the excluſive privileges, or the oppreſſive ſuperiority, of any ſingle order.

Our own country is already a country of liberty. We enjoy, or *may enjoy*, by our happy form of government, as eſtabliſhed at the Revolution, that freedom, to obtain which other countries are *convulſed*. We want only a reſtoration of the primitive principles of our conſtitution. The old building is ſtrong and venerable, but in part decayed. No honeſt and independent man will refuſe to co-operate in its *repair*. It is not ſo far dilapidated as

to require demolition; but many ſtones are mouldered, that muſt be replaced with Purbeck; many timbers rotten, which muſt be renewed with heart of oak.

They who deny that the parliament wants reform, are of that deſcription of men, who, like ſome noiſome inſects, can only ſubſiſt in corruption. They feed and fatten in filth, and cleanlineſs is their bane. And here I cannot but animadvert on thoſe, who ſtigmatize all who wiſh to reform the moſt *manifeſt* abuſes in the conſtitution of the ſenate, as its enemies; and would proſcribe them under invidious names, baſely thrown out to provoke the multitude againſt them. Who is the beſt friend of the ſick man, the venal practitioner, who treacherouſly protracts the diſorder for the ſake of fees, and the lucre of vending his medicines; or the honeſt and liberal phyſician, who reſtores him to health, regardleſs of his private intereſt, with all poſſible expedition? Thoſe calumnies againſt the beſt friends of the ſtate, which endeavour to expoſe them to public reſentment, as its enemies, will in time be treated with general indignation. The torrent of ſelf-intereſt and timidity, ruſhing on to the dead lake of deſpotiſm, will ſoon be ſtemmed by the ſpirit and vigour of a peo-

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ple, whoſe hiſtory evinces, that however they may be overwhelmed by artifice for a time, they will emerge at laſt to LIGHT and LIBERTY. There is in free-born men a NATIVE ELASTICITY, which will throw off every ſuperincumbent weight, not impoſed with their own concurrence, or ſubmitted to from conviction of expediency. Coercion, whether from the ruling powers, or from a party or faction among themſelves, will not be long borne by a whole people, unleſs, like the ſtrait waiſt-coat to the lunatic, it is neceſſary, in a morbid ſtate, to their ſpeedy convaleſcence. But who ſhall judge of the inſanity?—A PARTIAL FEW, intereſted in the lunatic's confinement?

The general voice *will be* one day *clamarous*, though now *overawed* to whiſpers, for a REFORM OF PARLIAMENT. But when a reform of *parliament* is mentioned, it means not the Houſe of Commons ONLY. The houſe of Lords muſt reform itſelf, by training up *a riſing generation of patriots*, with hearts inclined, and underſtandings enlightened, to purſue and accompliſh whatever is beſt calculated to promote the happineſs of a nation, of which they are born legiſlators. Can he be NOBLE, who in his ſordid attention to borough elections,

forgets what he owes to his country, what he owes to human nature?

The abolition of Nobility in France naturally excites ſome degree of alarm in England. The alarm, perhaps, is moſt concealed by thoſe who feel it moſt; by thoſe who affect contempt, while they burn with anger. The examples of two empires like America and France, a great portion of the inhabited globe, cannot but operate powerfully on the mind of neighbouring nations; on patricians and on plebeians; on thoſe who fear, and on thoſe who hope. Diſcuſſions are already begun on ſubjects which once were thought, like the Holy of Holies, too ſacred to be entered upon by the profane. If the alarm, which has been ſounded, be juſt, the friends of the conſtitution, and the favourers of Nobility, will labour to render the one pure, and to preſerve the other in its degree of due eſtimation, that they may both be *retained* amid the convulſion of neighbouring ſtates; *retained* inviolate, for their evident utility in promoting the general happineſs of man in ſociety, and the welfare of this country. To *prove* their evident value and utility, and to reſtore them to their native dignity in the PUBLIC ESTEEM, will be to ſupport them better than by levying legions of ſoldiers.

diers. Build them on any other foundation than public conviction of their real uſe and value, and like the houſe of the fool founded on the ſand, they will one day fall, beaten down by the rains and winds of popular commotion.

To preſerve the luſtre of Nobility unſullied, is the ſcope of the following pages. The lower orders of mankind have made wonderful advances in knowledge; I wiſhed the higher to make a proportionable progreſs, and to preſerve a due interval by a pre-eminence of real excellence; by a Nobility of Virtue and Merit, ſuperadded to the Nobility of Civil Inſtitution.

The times certainly require great wiſdom and great virtue in all who take the lead in adminiſtration, or in a ſalutary oppoſition to it. He, therefore, who recommends to the GREAT the ſtudy of models beſt calculated to form the underſtanding, and to infuſe a taſte for that SUBLIME OF PUBLIC VIRTUE which ſoars above ſelf-intereſt, is moſt effectually ſerving his country; he is ſowing the ſeeds of plants, whoſe foilage may adorn and ſhelter the land; he is raiſing a future generation of *Hampdens*, *Sidneys*, *Chathams*; he is providing a ſucceſſion of *Lanſdownes*, *Foxes*, *Greys*, and *Erſkines*.

The

The *noble* ſtand which theſe laſt-mentioned gentlemen have lately made, for the liberty of man, the liberty of thought and ſpeech, and the liberty of the preſs, on which it muſt ever depend, retrieves the credit of a venal age, and recalls ideas of Roman magnanimity. The tide of corruption flowed ſtrong and full againſt them; but they ſtood their ground, deſpiſing danger, and pitying that weakneſs of the multitude, which rendered them, during a temporary mania, the dupes of placemen, penſioners; expectants, dealers in boroughs, and factors of corruption:

The encouragement indeed of the late *aſſociations* in every little corner of the kingdom, though apparently adverſe, is perhaps, undeſignedly, favourable to the cauſe of liberty. It calls thouſands and tens of thouſands, in all ranks, from their indolent repoſe, to the inveſtigation of political ſubjects. It awakens them to political life, and prompts them to read forbidden books of which they had ſcarcely heard the names before. It makes them feel their own weight, and will teach them to throw it into the *oppoſite ſcale*, when they find themſelves deluded by their artful leaders; or when their artful leaders, diſappointed

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in the hopes of reward for their preſent exertions, ſhall excite them on ſome future panic, to aſſociate in oppoſition. This ſtep may be ſaid in ſome reſpect to reſemble the calling forth the *Notables* in France, and declaring the legiſlative and executive powers incompetent, without extraneous aſſiſtance. Is not this to ſap the conſtitution, or to proclaim its imbecility and decripitude? And are ſuch *aſſociators friends*, and the *only friends* to their country.?

The truth is, that the *people* themſelves are at this moment the beſt friends to the conſtitution, as conſiſting of *King*, *Lords*, and *Commons*: they wanted no aſſociations to treaten them with proſecution; they were loyal from affection and from conviction; and, if any individual violated the law, puniſhment was certain; for the law retains all its vigour, and juſtice is adminiſtered with the purity of Heaven's tribunal. The people heard inſurrections announced: but they looked, and, lo! all was peace. The inſurrections, which were intended to ſtrike a panic, reſembled, in the circumſtance of their reality, the ghoſt of Cock-lane, at which the whole nation from one extremety to the other was once unaccountably alarmed. Truth brought her torch; the ghoſt vaniſhed; and the people laughed at their own credulity.

Men who dare to come forward in the moment of political frenzy, to oppoſe its extravagance, and to check that intemperate zeal, which, in its fear of republicaniſm, ſeems willing to ruſh into the extreme of deſpotiſm, are truly *noble*, and therefore worthy of being pointed out as patterns to the young aſpirant at *perſonal nobility*. They afford an example of that *greatneſs of mind*, the only foundation of true grandeur, which the precepts of this book are intended to inſpire.

Many enter into oppoſition as an *adventure*; they bring a certain quantity of abiliſty and influence into the market, which is to be bought up, when it appears worth while, by thoſe who poſſeſs patronage and the command of a treaſury. But men who continue firm in their oppoſition, in their defence of general liberty, *when their proſpect of perſonal emolument is forlorn*, when reviled by cabals, and when deſerted by their adherents, are of that deſcription who founded *noble* families; themſelves, though untitled, the nobleſt of the human, as well as of their own race. The army of Xerxes conſiſted of myriads; yet Leonidas comprized, in his firm, united, little band, more true ſpirit, more genuine Nobility, than the ſwarms of an oriental deſpot.

To

To the *Conſtitution of England*, to its *ſpirit*, which is its eſſence, thoſe who have thus ſtood forth are true friends. They have a great ſtake in the country, though not the ſtake of places and penſions. They have well-grounded hopes of being rewarded with its honours. They only wiſh to reſtore it to its firſt principles, that they may retard its decay, and build the *fine pile of monarchy, ariſtocracy, and democracy*, on *marble* columns, inſtead of *poſts crumbling with putrefaction*. I avow myſelf with them, (though the avowil is, I own, unimportant,) a ſincere lover of a government ſo ſupported; and am happy, however feeble my aid, to co-operate with their generous efforts. I have, with this view, attempted, in the following pages, to add to the perſonal merit of the *ariſtocracy*.

If I lean to liberty, I glory in it. I lean to that which every independent mind muſt love. He who is cordially attached to letters, will probably be attached, with peculiar affection, to liberty; for liberty is the friend of literature, as well as of every thing beautiful and honourable. Tyranny hates it. Tyranny has commonly been ignorant. Tyrants over men, and ſlaves to their own paſſions and caprice, have uſually been brought up in *illiterate voluptuouſneſs*;

tuouſneſs; and ſeem like the poor ſavages of ſome deſert iſle, to hate letters and ſciences, merely becauſe they are ſtrangers to them. Weak eyes ſhrink from a ſtrong light. But as light is indiſputably to be preferred to darkneſs, ſo is even democracy to deſpotiſm. Ignorant deſpotiſm preſiding over an enlightened people, is no leſs ridiculous than deteſtable; but ignorant it has uſually been, and ſupported merely by brute force, by an ignorant and mercenary army.

The prevalence of *ſyſtematic corruption* in a ſtate, is inimical not only to liberty, but to perſonal merit in every department. It diſcourages the riſing race in their attemps to excel, when they ſee the rewards of excellence beſtowed only where borough or election influence points out the favoured candidate. When the beſt emoluments in the church, in the law, in the army, in the navy, are reſerved to ſecure implicit *votes* in favour of corruption, what is there to ſtimulate to high excellence in the liberal profeſſions, but the pure love of excellence for its own ſake, which operates only on a few of *nobler* diſpoſitions than are poſſeſſed by the generality? What is there to cheriſh in the ſtate that *root of Nobility*, from which the branches, which

now

now flouriſh from its vigour, chiefly derive their bloom and fruit? And is it not a fact too notorious to be controverted, that beſides the public purſe, all the *douceurs* in *all the profeſſions* are ſcarcely ſufficient, in our unreformed ſtate, to ſatisfy the cravings of voracious corruption?

But though a ſenatorial reform is moſt devoutly to be wiſhed, yet the unreformed ſtate is to be preferred, with all its evils, to continued violence, rapine, bloodſhed, and univerſal confuſion. Let *reaſon*, not force, triumph. Though her conqueſt over prejudice be ſlow and gradual, it is ultimately ſure. The *tree of liberty* is planted already in England. May the moſſy concretions be rubbed off its branches, and the thorns and briars removed which impede its vegetation! I would plant by its ſide the *tree of peace*, the fruitful olive. May they both flouriſh together, watered by the dew of Heaven, comforting the people with their ſhade, and enriching them to their heart's content by an abundant fertility!

Peace is the chief good of a commercial, and indeed of every people. European nations, with all their improvements in civilization, are ſtill too near the ſavage ſtate, while they terminate their conteſts by

by war. Nothing but ſelf-defence can juſtify it. And if thoſe who decree that it ſhall take place, under any circumſtances but the neceſſity of ſelf-defence, were compelled to go into the field in perſon, it is probable that national diſputes would be ſettled by the arbitration of neutral powers, and the ſword converted into the ploughſhare. To avoid war, the ſoreſt calamity of human nature, ſhould be the chief object of every humane man, and wiſe miniſter. If war at all times is to be ſhunned, it is more particularly at this time, when ill ſucceſs may probably cauſe that anarchy and confuſion, which has yet exiſted among us in idea only. When taxes ſhall be ſtill further increaſed, and the national credit reduced, many, it is to be feared, will deſert the ſtandard to which they have lately crept with blind ſervility, and *rally* round *the torch of diſcord*.

True patriotiſm, ſuch as, regardleſs of party, and of all ſelfiſh views, contemplates events, in which the happineſs of a future generation may be endangered, and by which *the happineſs of the living race muſt be deſtroyed*, will labour to avoid war, by which nothing really valuable can be gained, and every thing may be loſt. It will not ſacrifice internal happineſs like ours to punctilio

punctilio. It will not wantonly interfere in the concerns of foreign nations. It will not gratify even national pride at the expence of national felicity. To excite such patriotism, I have endeavoured to form a virtuous Patrician, whose mind is enlarged by the most valuable knowledge, and whose heart is softened by religion and humanity; whose spirit is no less elevated above the ordinary level of mankind, than his civil rank in society. The moral architect who builds a man—great from internal qualities—good at heart—meaning nothing but what is generous and beneficent, and able to accomplish his purposes—is surely as well employed as he who forms a heap of stones into a palace, beautiful in its symmetry, or magnificent in its size. As mind is superior to matter, so is a really great man more noble than the sublimest inanimate productions of art or of nature. To be the humblest labourer in erecting such an edifice, is an honourable employment.

If zeal in a good cause has led to any ardor of expression, I trust I shall need no pardon. I have no sordid interest to serve in what I have done. I have not been obsequious to power. I have nothing to ask of it, nothing to expect from it, and from the

the candid judgment of the public I have nothing to fear. I have employed my literary leiſure in a way that I thought might be uſeful; and if one idea only is ſerviceable to the country, it will be acknowledged as meritorious, when the temporary prejudices of party ſhall be loſt in the radiance of eternal truth.

I am attached to the king and to the Lords; but I am more attached to the *commons*; and I will adopt the ſaying of Rumbald in the reign of Charles the Second, as recorded by Burnet: "I do not imagine the Almighty intended, that *the greateſt part of mankind* ſhould come into the world with ſaddles on their backs and bridles in their mouths, and a *few* ready booted and ſpurred to ride the reſt to death."

PERSONAL NOBILITY;

OR,

LETTERS

TO A

YOUNG NOBLEMAN.

LETTER I.

MY LORD,

I Congratulate you on your determination to adorne the luſtre of your birth by the accompliſhments of elegant literature. The eagerneſs with which you ſolicit my correſpondence is a compliment to me, and a proof of your own ardour in the purſuit of improvement. You need not doubt my compliance. It will be a pleaſing amuſement in my retreat, to contribute to the embelliſhment of a mind like yours; no leſs ennobled by a diſpoſition to every generous virtue, than by a long line of illuſtrious anceſtors.

You

You have already made, under your excellent tutor, an uncommon proficiency in thoſe grammatical and elementary ſtudies, which, however unoſtentatious in their appearance, are neceſſary to form a ſolid baſis for a durable and beautiful ſuperſtructure. Proceed in your conqueſts; but take care to preſerve the territory already ſubdued. Be not afraid of literary labour. At your age, you have health and ſtrength enough to ſupport a great deal, without the leaſt detriment to your conſtitution, and with a certainty of pleaſure and profit in return.

I admire that prudence which induces you to employ the valuable years of youth in uſeful and honourable ſtudies, rather than in frivolous occupations; ſuch as too often engroſs the minds of young men at your age, and in your elevated ſtation. But forgive the caution of a friend. I dread the effects of example. Can you withſtand the ſhafts of ridicule? For though your conduct will be eſteemed by all men of ſenſe and virtue, yet it will be derided by fops, gameſters, and profeſſed men of pleaſure.

Arm yourſelf, my Lord, with all your manly reſolution on firſt entering into life. Your ſenſe and accompliſhments, ſeconded by courage in ſteadily purſuing the right

path

path which you have chosen, will awe the weak and the vain to silence; and, in time, convert their contempt into esteem.

In the mean while, your sun will be rising gloriously in the horizon; and their feeble luminaries declining in clouds and darkness, to rise no more. You will soon become an important character, while they are sinking into insignificance. Your birth and fortune will indeed give you civil rank, but your attainments and your conduct will give you, what is better, the weight of personal authority. Both united must render you, what every Nobleman should ambitiously desire to be, an ornament to your country and to human nature.

But I know your liberal spirit, and trust to it. You want not the exhortations which my zeal has suggested. You have often expressed your scorn of being indebted to accidental nobility alone for personal distinction. May the ardour of virtue which irradiates the morning of your life, glow intensely at its noon, and add warmth and lustre to its evening! Thus while you live, you will be honoured; and at that day, when all human grandeur must be levelled to the earth, adorned with a better ornament than an escutcheon.

Forgive

Forgive the zeal of friendſhip even when intemperate. My future letters ſhall be principally on ſubjects of polite literature, uſeful ſcience, or the means of ſupporting the true dignity of a Britiſh Nobleman.

I may indeed touch on *politics*; for they are the peculiar ſtudy of a Britiſh Peer. But my politics are not the politics of a faction or a venal court. They are the politics of philanthropy. The ſolid happineſs of all human creatures, high as well as low, and low as well as high, is their object. To that happineſs *civil liberty* is eſſential. I mean liberty reſtrained by reaſon, by humanity, by juſtice, by a love of peace and a love of order.

I am, &c.

LET-

LETTER II.

MY LORD,

YOU desire me to give you an account, both, critical and biographical, of the ancient classics. It would be easy to do it; for the materials are redundantly copious. But it has been done so often, that the task becomes irksome from repetition.

Give me leave to refer you for information to the lives usually prefixed to the editions of the classics, Greek and Latin, to Fabricius's *Bibliothecæ*; to Kennet's Lives of the Greek Poets; to Crusius's, of the Latin; and to Spence's Polymetis.

The minds of the first restorers of learning were so captivated with the beauties of the ancients, that they directed their whole labour and learning to their illustration. The consequence is, a mass of materials which has been accumulating to this hour; and which has a tendency to satiate by its copiousness, and to disgust by its perpetual similarity.

It is certainly right to acquaint yourself with the life, manners, and character of an ancient or a modern author, if practicable, before you undertake to read him. But I

adviſe you not to dwell, as many have done, upon preliminary diſcourſes and marginal notes, ſo much, as to leave little time and attention for the compoſition itſelf, the grand object of all; by which alone the author has ſurvived the wreck of time, and for which alone it is thought worth while to enquire into his hiſtory, to write comments on him, or to introduce him to notice with prefatory diſſertation.

From thoſe books which I have already mentioned, you will derive as much knowledge as you will require in this department; unleſs you ſhould make literary hiſtory a favourite and peculiar ſtudy. It is indeed a very entertaining ſtudy; and in the courſe of correſpondence, I may ſometimes take the liberty of giving you ſome hints upon it. But I think you may acquire all the biographical knowledge of the old claſſics, which you will at preſent want, from an occaſional inſpection of the obvious authors whom I have recommended. Indeed I have no great pleaſure in mere tranſlation, or in tranſcription; and I am unwilling to offer a diſh to your Lordſhip, which has been ſo often haſhed in every mode, that the moſt ingenious cookery can ſcarcely give it a new flavour.

So

So much has been done in the illuſtration of the claſſics, that little room is left for uſeful addition. Our forefathers have cleared the country, and levelled and illuminated the roads; but let not the facility of travelling unnerve our reſolution, or lull us to an indolent and inglorious repoſe.

I am, &c.

LETTER III.

MY LORD,

AS a vague and deſultory ſtudy in youth contributes chiefly to amuſement, I muſt intreat you to avoid the habit of it at preſent, and to form a plan and fix a ſcope.

It is, my Lord, your duty to be a *politician*. But I wiſh you to be a politician in the moſt extenſive ſenſe: one who ſincerely loves his country, underſtands its real intereſt, and has judgment and ſpirit to promote it. Under the idea of a politician, in your Lordſhip's rank and ſtation, I comprehend the knowledge and the liberality of a true philoſopher.

Your deſire, you tell me, is, to lead an honourable life, adorned with the lights of

learning; to attain a pure and elegant ſtyle in writing and converſation, and a commanding eloquence in the ſenate.

Let this then be your ſcope; and let all your efforts in ſtudy have a reference to it. The character is ſo great at which you aſpire, that there is ſcarcely any part of ſcience and polite learning, which is not in ſome degree conducive to it.

But the multitude of objects which requires your attention, renders it neceſſary to form ſomething of a plan. I do not mean a ſtrict and inflexible rule, which tends rather to ſhackle, than to facilitate the movements of the mind; but I mean ſuch a ſyſtem of application, as may guide without painful reſtraint, and govern ſteadily, yet without the ſeverity of unrelaxing deſpotiſm.

A thouſand circumſtances muſt ariſe, which may render a temporary deviation from a plan of ſtudy, far more conducive to the end, than an inviolable adherence to it. Throughout life we are often governed by unavoidable circumſtances; and he that would conduct himſelf entirely by rule in little as well as great matters, muſt retreat from ſociety; muſt live alone in the world, and out of the reach of its wonderful viciſſitudes.

A plan

A plan of ſtudy is chiefly uſeful in pointing out a return to the right way, after we have been forced by circumſtances to deſert it. It may be compared to a great turnpike-road leading to the place of the traveller's deſtination. He may frequently find out a ſhorter, or a pleaſanter path; but he is in no danger of loſing himſelf, while he keeps in view the high-way, proceeds in a line nearly parallel, and knows how to return to it when danger or difficulties occur.

Many ſevere ſtudents in the univerſities have preſcribed to themſelves a plan of ſtudy, in which the buſineſs of every hour of the day has been ſcrupulouſly allotted. But I never heard that they arrived at any great ſuperiority over thoſe who allowed themſelves a little latitude. The mind, eſpecially when enlivened by genius, loves its liberty; and roves with delight, like the bee, in ſearch of flowers of its own undirected choice.

I ſuſpect, my Lord, that they knew but little of the human mind, who ſuppoſed it capable of making a ſucceſsful tranſition from one ſtudy to another, during eight or ten hours of the day, by the ſound of the clock. I am of opinion that the abrupt dereliction of a ſubject, in which the atten-

tion is deeply engaged, to enter on another directed by a written plan, would often be found no leſs injurious than unpleaſant.

Indeed, though many have begun to ſtudy in the trammels of ſevere method; yet few, I believe, have continued it long, or felt it on experience beneficial.

What is done well, is uſually done with pleaſure, and from choice. Reſtraint is in its nature irkſome to the free-born mind. It is only to be impoſed where the utility compenſates the pain. I ſhall therefore never recommend it to you when it is unneceſſary. Obey the impulſe of the moment, even if the object to which it leads is but collaterally connected with your principal ſcope.

You perceive, therefore, that the plan which I adviſe is liberal. I hope that you will find it agreeable; and, without unneceſſary pain in the purſuit, arrive at the excellence you deſire.

I am, &c.

LET.

LETTER IV.

MY LORD,

YOUR Lordſhip expreſſed a wiſh in your laſt letter, that I would be more explicit on the plan which I adviſed you to purſue. I am happy in finding you deſirous of information, and wiſh it may be in my power to offer ſuch as you may experience to be truly uſeful.

I think it right, my Lord, to lay the foundation of your future improvements, in that kind of elegant and pleaſing learning, which the French call the *Belles Lettres*; the Engliſh, claſſical learning; and the Ancients, the *ſtudies of humanity*. You have already made a very conſiderable progreſs in this department under your tutor. But it muſt be confeſſed, that you have read the claſſics hitherto, rather for the ſake of acquiring the ancient languages, and exemplyfying the rules of grammar, than of refining your taſte, and of extending your knowledge of life and manners.

You will do right to re-peruſe the moſt celebrated of the claſſics with more liberal views. Procure the beſt *variorum* editions of them all, for the ſake of referring to them when difficulties ariſe. Begin with Virgil, and read him in the edition of

Heyne. Do not trouble yourſelf at firſt with the *variantes lectiones*, nor with all thoſe diſcourſes which the ingenious editor entitles *excurſus*; but read all his notes at the bottom of the pages. They will give you a juſt idea of Virgil's excellence, in many paſſages where the beauties may at firſt not ſtrike your taſte. Finiſh all the works of Virgil, before you enter on any other claſſic. You will ſoon read him with intereſt; which is ſeldom the caſe when a claſſic is read chiefly to analyſe the conſtruction, in ſhort interrupted portions, as at ſchool, or under a private tutor.

From thus ſtudying and reliſhing Virgil, you will receive an improvement in your taſte, which will enable you to diſcover thoſe charms which captivate the claſſical reader in all the celebrated authors of the Auguſtan age.

Let Homer's Iliad be read immediately after Virgil's Æneis. Read him without notes; for no author writes more perſpicuouſly, and notes only diſtract attention when they are not neceſſary. Read him in the Oxford edition, without a Latin tranſlation; having at the ſame time, in a ſeparate volume, a Latin tranſlation to refer to occaſionally, and to ſave the trouble of turning over a lexicon. After a careful

ful reading of the two or three firſt books, you will find little difficulty in the language. The few that may ariſe, will be eaſily removed by the tranſlation. I wiſh you could proceed entirely without a tranſlation; but as this is more perhaps than I ought reaſonably to expect, I recommend one, merely to avoid the toil of turning over the lexicon. Not that I think the toil uſeleſs; but I fear it will be more troubleſome than you will chuſe to ſubmit to, eſpecially as editions with literal tranſlations abound, in which the meaning of every word is accurately diſcovered with little labour.

By an attentive peruſal of Virgil and Homer, you will not only have acquired a perfect acquaintance with thoſe firſt-rate writers, but at the ſame time a great knowledge of mythology, and of that poetical hiſtory which tends to facilitate the ſtudy of the claſſics of all ages and all countries. Other authors are to be read indeed in due order, but Virgil and Homer ſhould be firſt digeſted. They will furniſh a ſolid corner-ſtone for the future edifice, however maſſy or magnificent the deſign. Not to weary or alarm you with requiring too much at once, I ſhall purſue the ſubject in ſubſequent letters, if, amid your other employments,

you deem what I have already propoſed, not impractible.

But leſt you ſhould think that I have loſt ſight of the plan of which I ſpoke, I muſt remind you that the Belles Lettres conſtitute the firſt part of it. It will be followed by logic, ethics, metaphyſics, phyſics, mathematics, hiſtory, philoſophy, and general literature.

I am, &c.

LETTER V.

MY LORD,

THE authors whom, at this period of your ſtudies, I next recommend to your moſt attentive re-peruſal are, Horace, Cicero, and Demoſthenes. Chuſe Baxter's edition of Horace, with the improvements of Geſner. The notes are ſhort; but ſo much the better, ſince they are in a high degree ingenious, learned, and illuſtrative. I know you have read Horace, as well as Virgil and Homer, under your tutor; but read him again, in this your recapitulating and voluntary courſe. He is the poet of gentlemen, and men of the world. You cannot

cannot read and taſte his beauties, without improving your *urbanity* of manners, together with your knowledge of polite literature.

The notes, commentaries, and illuſtrations of this moſt favourite author are, beyond all reaſonable limits, voluminous. They would of themſelves fill a large library. But, my Lord, you have not time to read like a Burman and a Bentley: and I am not ſure that you ought to lament it. The wheat which is to be found in the ſtore-houſes of ſuch laborious ſcholars, is accompanied with abundance of chaff. They had great merit, and it is uncandid to detract from it. All I contend for is, and I conjecture it is not very neceſſary to contend eagerly, that your Lordſhip ſhould not devote much of your time to the reading of their dull notes. If you can underſtand and taſte your author without them, it is enough; and I have no doubt but that you may underſtand Horace with Geſner, aſſiſted occaſionally by the Dauphin edition; and that you will taſte him by your own diſcernment, and the obſervations you have already made on men and manners. Horace may be read rather as an amuſement, than as a ſerious ſtudy. You may carry a little pocket edition about

about you, and read him at thoſe intervals which no parſimony of time can ever preclude. Many a quarter of an hour paſſes tediouſly and unprofitably, which might be pleaſantly and uſefully employed in ſtudying thoſe elegant pieces which charmed a Mæcenas and an Auguſtus. There are editions of Horace that will take up leſs room in your pocket, than your Morocco pocket-book and almanack.

But give me leave to lead you to a higher order. I feel a ſentiment of reverence at the name of Cicero, and I wiſh to inſpire you with the ſame. My Lord, he is a model, almoſt perfect, for an Engliſh nobleman. Before you enter upon his works, read his Life by Middleton; and dwell with particular attention on the laſt ſection of it, which delineates his character. Middleton himſelf is an excellent writer; formed on the ſtyle of him whoſe life he has exhibited. Detraction has indeed robbed Middleton of ſome of his honours, by denying the originality of his choice of citations; but whether this is well or ill founded, it very little affects the merit of his ſtyle as a claſſical compoſer.

I almoſt fear to recommend to your Lordſhip, the peruſal of all that remains of Cicero, leſt you ſhould be diſmayed at the nine quartos of Olivet. But yet I will

venture to adviſe it, becauſe I am convinced that it will be in the higheſt degree ornamental to your mind. It is true that ſome parts of Cicero, as well as of all other authors, are more worthy of your attention than others. His Book of Offices, and his Treatiſes on Old Age, on Friendſhip; his Dialogue on the Orator, his Brutus, his Orator, and his Letters, deſerve to be made the companions of a ſtudent's life. They certainly contain the beſt ſentiments of the human heart, in the beſt expreſſions of ſtyle and language.

I ſhall reſerve the ſubject of his Orations, and my recommendation of Demoſthenes, to a future letter.

I am, &c.

LET-

LETTER VI.

MY LORD,

I AM aware that thoſe who have aſſumed the office of recommending books to ſtudents, have erred greatly by exceeding all reaſonable limits in the number which they have recommended. I am afraid you will begin to ſuſpect that I ſhall fall into a ſimilar miſtake.

But, my Lord, I deſire you to remember, through the whole of our correſpondence, that I preſcribe no rule of ſtudy, which may not be corrected and altered by thoſe emergent circumſtances which it is not poſſible to foreſee.

From the great number of books which I muſt of neceſſity mention with praiſe, you will read only ſuch as your time, well managed, will enable you; you will ſelect ſuch parts of them as your own judgment ſhall point out as moſt uſeful and conducive to your purpoſe; or ſuch as ſhall pleaſe your taſte, and accord with your inclination.

When your inclination leans ſtrongly to any author, read on, regardleſs of a plan; for whatever you read with appetite, will turn, like food, to ſolid nouriſhment. Beſides,

ſides, the pleaſure of following inclination in matters not of the firſt moment, is a reaſon ſufficient for complying with it.

Though the neceſſary modes of grammatical expreſſion may lead me to ſpeak in the imperative mood, yet I ſhall never aſſume the right of dictation. Your age and your parts juſtify you in thinking for yourſelf. I ſubmit to you my ideas on the ſubject of your ſtudies, at your own requeſt, and with a deſire to promote the purpoſes of an ingenuous and virtuous mind like yours; but it will give me pleaſure to find you improving and altering them, according to the ſuggeſtions of your own good ſenſe, guided by emergencies and the opinions of others with whom you may converſe.

Your ſituation in life requires action as well as contemplation. I do not wiſh to render you a walking library, a verbal critic, or a mere grammarian. But, in general, there is little danger of exceſs on the ſide of application to ſtudy. So many and powerful are the temptations to frivolity, that the danger is, leſt it ſhould engroſs the mind, and preclude all attention to books, and all learning, uſeful and ornamental. I know your love of letters is ardent; but, at firſt entering into the world

of

of faſhion, there is reaſon to fear, that your earlier propenſities may be ſuperſeded by others leſs laudable.

You will allow me therefore to preſcribe ſuch conduct and ſuch ſtudies, as I think beſt, and moſt conducive to your honour and happineſs. If I recommend too much of any thing, attribute it to my anxiety for your welfare; but not to my ignorance of the difficulty you will be under, of doing or reading all that I may mention as worthy your attention and endeavour.

At the ſame time that I am ready to make all due allowance, and grant many indulgences; I cannot refrain from reminding you, that every man, eſpecially every young and healthy man, like yourſelf, is able to read much more, than in the hour of timidity and indolence he is apt to imagine. To the perſevering ſpirit of manly virtue and youthful ambition, there is ſcarcely any height which is too arduous for attainment. Be of good courage; and remember that by aiming at great things, you will certainly obtain much, though not all at which you aſpire. How much wiſer and nobler, than to ſhrink from the purſuit entirely, through a deſpair of reaching the higheſt pinnacle!

I am, &c.

LETTER VII.

MY LORD,

I Reſerved the ſubject of Cicero's Orations for a particular Letter; becauſe I conſider all that is connected with oratory as particularly important to you, who intend not to paſs your life in an ignominious eaſe, but in the purſuit of real honour, and the ſervice of your country. You will ſoon be a member of the ſenate; and your friends will naturally expect to ſee the fruits of your ſtudy and genius richly diſplayed in parliamentary eloquence.

The world cannot afford you a better model than Cicero. But to receive all the benefit from his orations which they are able to afford, you muſt read them, not merely as a critic and grammarian, but with a particular view to improvement in oratory. You muſt enter into their ſpirit, be preſent at the ſcenes which occaſioned them, analyſe their method, and weigh their arguments in the ſcale of reaſon.

Begin with the oration for Milo. It is generally allowed to be one of the beſt; and as you may not have time to read all, it is adviſeable, in the firſt inſtance, to ſecure

ſecure an acquaintance with the moſt approved. You may indeed read the whole of the ſelection made for the uſe of the Dauphin, previouſly to any of the others, for to reject that, or any other common books, merely becauſe they are common, is a proof of affectation and fooliſh conceit, rather than of good ſenſe. I confeſs that the edition for the uſe of the Dauphin, is not in much eſteem among the learned, and that it is calculated chiefly for learners; but it is an uſeful ſelection, and may very properly be read by you, as an introduction to the other orations. You will ſometimes find a difficult paſſage, which the notes in this edition will uſually illuſtrate. If they ſhould not, paſs it over, and read on without interruption. The difficulty will probably vaniſh at a ſecond reading; or it may be removed by the aſſiſtance of an intelligent friend. At all events, let it not impede your progreſs, or cool the glow of animation which you may have caught, and which will conduce more to your improvement in eloquence, than the notes of all the commentators.

Though I wiſh you to make the works of Cicero your particular ſtudy, yet I cannot adviſe you to trouble yourſelf with more notes than thoſe which are indiſpenſably

ſably neceſſary to illuſtrate alluſions to hiſtorical facts, to ancient laws, and to local practices and cuſtoms. The *Clavis Ciceroniana of Erneſtus*, which you may procure in a ſeparate octavo volume, will anſwer your purpoſe entirely. Let it always be at hand while you read Cicero. It is printed in the laſt volume of the Oxford edition; but it is cumbrous in a quarto ſize, and the labour of inveſtigating words in an index, is ſufficiently irkſome, without the additional incumbrance of an unwieldy volume. You will remember at the ſame time, that I do not interdict your reading of any notes, if you ſhould have time, and ſhould take a pleaſure in the learning and ingenuity which they often diſplay. All I mean is, to expreſs my opinion of the impropriety of diverting the attention which is due to an author, and which ſuch authors as Cicero will amply reward, from the valuable text to the annotations, which are often of dubious authority, and expreſſed in dubious Latin. It has been juſtly obſerved, that many a celebrated *ancient author*, ſurrounded by a vaſt accumulation of comments, is ſcarcely ſeen, and reſembles a little boat in the wide ocean, or a jewel loſt in a dunghill. I wiſh, my Lord, to bring forward the *author himſelf* to your notice,

notice, to impreſs his words ſtrongly on your mind, to tinge you with the colour of his ſtyle, and to work his ſentiments into your boſom. Shall Grævius and Burmannus overwhelm Cicero in the mind of the reader, even while they are undertaking to illuſtrate him? Read the text, and truſt, while you read, to your own underſtanding. Grapple with your author by the exertions of your native vigour. Dare to enter the temple at once, without lingering in the porch. Life is too ſhort, to ſpend any time in ſuperfluous preparations.

I am, &c.

LET-

LETTER VIII.

MY LORD,

OF the great number of Orations which Cicero delivered, fifty-nine are extant at this day; a number ſufficient to furniſh ample employment for the moſt diligent ſtudent of modern eloquence.

But I repeat my advice, that you ſhould firſt read the beſt of them, and leave thoſe which are not above mediocrity, or which at leaſt are leſs celebrated than others, to the contingency of a future occaſion. I have already recommended the Oration for Milo. You will read all that are contained in the Dauphin ſelection. But you will not be ſatisfied without reading that for Aulus Cluentius. In other orations, Cicero is ſaid to have out-done others; in this, himſelf. The ſeven Harangues on the famous buſineſs of Verres, and the fourteen againſt Anthony, will of courſe excite, as they will richly reward, your attention.

When you ſhall have read all theſe, with the aſſiſtance of Erneſtus's indexes, I think you may be congratulated on your acquaintance with one of the greateſt ſpeakers

ers and beſt men whom antiquity has produced. You will want no farther directions for the ſtudy of Cicero. You will have contracted an eſteem for the man, notwithſtanding his modern detractors, and a taſte for his works, however neglected. You will, without my inſtigation, read the reſt of his harangues at your leiſure and from choice. Your improvement will infallibly be great and ſecure. Quintilian, a moſt judicious writer, has aſſerted, as you may remember, that he who is delighted with Cicero, may depend upon it, that he has made no ſmall proficiency in the ſtudy of elôquence.

I know it has been the faſhion to detract both from the moral and the literary character of Cicero: and indeed neither his life nor his writings are without the characteriſtics of humanity. He was ſometimes too timid in his conduct, and too diffuſe in his ſtyle. But, my Lord, his excellencies predominate in a more than common proportion; and his detractors have had chiefly in view, the attainment of diſtinction for themſelves, by ſingularity of opinion, and the gratification of their pride, by pretenſions to ſuperior ſagacity.

I am, &c.

L L T.

LETTER IX.

MY LORD,

AS oratory is very properly the object of your preſent ſtudies, I muſt conduct you from Cicero to Demoſthenes. You have Greek enough to read him, with very little aſſiſtance either from lexicons or tranſlations. Condeſcend to reſume, during your earlier ſtudies, the edition which you uſed under your tutor. I think it was Mounteney's; in which, though there are but few orations, there are enough to give an appetite for more, and to lead you to the edition of Taylor.

Every common-place critic talks of the vehemence of Demoſthenes; but vehemence alone is a ſlight recommendation of oratory. Vehemence is the quality which marks the rhetoric of a ſcold. You may hear it in great perfection in the ſtreets and the market-places. The peculiar excellence of Demoſthenes is a ſolidity of reaſoning, expreſſed with a force of ſtyle; and both united, command aſſent and conviction. He fights with a weapon at once ſharp, poliſhed, and maſſy. It cuts like a two-edged ſword, and falls with the force of a battle-axe. I will not however

enter

enter into a general encomium of an author whom all commend, and who is now ſeated in ſuch eminent rank, that praiſe can no longer aggrandize, nor diſpraiſe depreciate, his character.

But his beauties are not of that ſort which diſplay themſelves on a curſory peruſal. His ſolid ore muſt be dug for with perſevering labour. I do not mean that his ſubject-matter is difficult of comprehenſion, for it was addreſſed to the loweſt of the people; but the excellence of his diction cannot be underſtood by a *modern*, who is unacquainted with the curious art of the ancients, in the formation of their ſtyle. The nicety with which they examined the ſtructure of ſentences, exceeds all that the moderns ever attempted in ſtudying the beauties of compoſition. Perhaps the inharmonious languages of the moderns cannot eaſily admit of it.

I do not deſire you at preſent to enter into the minute enquiries of a critical anatomiſt. But you will not taſte the ſtyle of Demoſthenes, till you ſhall have formed an idea of the ancient rhythmus, and tuned your ear to the finiſhed periods of an Athenian orator.

I know not how this can be better effected, than by habituating yourſelf to pronounce aloud, whole paragraphs from the orations of Demoſthenes, with all the fire and animation which you will feel from warmly entering into the cauſe. Pronounce them repeatedly in your ſtudy, till you perceive the full force and harmony of every period. Imitate the muſician who practiſes a new piece of muſic till he diſcovers its excellence; not deſponding becauſe at firſt it preſents nothing but diſcord, but perſevering till he catches the very ſpirit and idea of the compoſer.

When you have diſcovered the proper pauſes or *caſuræ*, mark them with your pencil. Then obſerve how one part of a period correſponds with the other in beautiful proportion. You will thus not only feel the pleaſure of his fine ſtyle, but ſee the cauſe of it, and become at once a judge and an artiſt. You will find that every word has its place, like the ſtones in a beautiful piece of architecture; from which, if it ſhould be removed, the ſymmetry will be deranged, and the graceful reſult of the whole diminiſhed or deſtroyed. Obſerve the ſame method in reading all authors who excel in ſtyle.

Read aloud, obſerving the rhythmus, and the cloſe of every ſentence. Let the groves of your father's park reſound with Roman and Athenian eloquence; nor be afraid of diſturbing the Dryads. The young men who make a figure nowhere but in the chace, at the gaming-table, and over the bottle, may call you mad, if they ſhould overhear you; but time will diſcover that you were hunting nobler game than they knew how to purſue. What figure will *they* make in the houſe of lords, when every peer ſhall be hanging on your lips, and admiring in you, the ſound philoſopher, the intelligent ſtateſman, and the nervous orator?

I have before hinted, that you muſt be well armed againſt the aſſaults of ridicule, if you aſpire at uncommon excellence. The *knowing young men* have no weapon to aſſail you but ridicule.

I am, &c.

LETTER X.

MY LORD,

AFTER you ſhall have repeatedly read, marking the pauſes, examining the rhythmus, and pronouncing aloud, at leaſt a hundred times over, the few orations of Demoſthenes which Mounteney has edited; I would put into your hands, as a convenient book, the edition of Luccheſini, publiſhed in London by Allen. Go through it, in the ſame manner as you went through Mounteney's. You will indeed find the ſame orations inſerted in it, as in Mounteney's; but you will alſo find ſeven or eight additional. Read them all. Pronounce them all with the ſtricteſt attention to time, and to thoſe marks of your pencil, which I recommended before, and which I compare to bars, or to reſts, in your muſic-books.

Your ear will now be formed, and you will chuſe to proceed, for the pleaſure of the progreſs, to the oration for Cteſiphon, publiſhed with the ſpeech of Æſchines againſt him, in the edition of Foulkes and Friend. You will be delighted with that celebrated conteſt. The oration of Æſ-

chines is admirable. How much more ſo that of Demoſthenes, which defeated it entirely, I hope your cultivated taſte will now immediately perceive. Pay particular attention to the oration againſt Midias; for it is univerſally acknowledged to be a maſter-piece.

On this topic I need no turge you any farther. You will eagerly purchaſe Taylor's Demoſthenes, which, though left imperfect, is well worthy of your poſſeſſion; and I think you will not reſt ſatisfied without the edition of Wolfius, in three volumes in folio. Be not alarmed; I do not mean that you ſhould read all the Orations; but I think you will chuſe to have them all in your collection, that you may refer to them as occaſion or inclination may require.

In your letter, which I have juſt received, you mention Leland's tranſlation of Demoſthenes, and ſlightly hint, that you have read a few orations in it, without being impreſſed with that exalted idea of the original, which I have endeavoured to inſpire.

To detract from eſtabliſhed fame is invidious. Dr. Leland was a valuable man, and a good writer; but his tranſlation of Demoſthenes appears to be a feeble performance.

formance. I do not say that the meaning is not faithfully preserved; but I am of opinion, that the force and animation of the original style are not attained. Take care not to form your idea of authors from translations only. As to Leland, you may use his work by way of comment, where difficulties arise; or you may usefully run over an oration in English, previously to reading it in Greek, in order to obtain, at an easy rate, introductory knowledge of the subject and the method. But I must apprise you that there is danger, when once you begin to use a translation, of never desisting from its use. It is a powerful allurement to the indulgence of indolence; and how many apparent students are deceived by that syren; and listening to her voice, lose all their habits of industry, and with them all hope and chance of great improvement and intellectual pleasure!

I am, &c.

LET-

LETTER IX.

MY LORD,

YOUR chief object in reading Demoſthenes, is not merely a better acquaintance with the Greek language, but improvement in eloquence; by catching his fire, and imitating the force of his ſtyle and the ſtrength of his reaſoning in your own future orations. Your principal attention is therefore to be paid to him as a fine writer, and a model of eloquence. But it is abſolutely neceſſary to underſtand him fully as you proceed; and for this purpoſe, you muſt often have recourſe to collateral and auxiliary information. Though clear and perſpicuous in his ſtyle, yet in hiſtorical alluſions, and legal practices, or cuſtoms, he cannot be completely underſtood without a commentator, or a perfect knowledge of the hiſtory of Athens during the ſhort period of his political activity.

The

The perusal of the *argument* prefixed to every oration, will usually throw sufficient light upon it, to enable you to proceed with pleasure. But you will sometimes find it necessary to examine the *Latin* notes subjoined to Mounteney's, and those also in the second volume of Allen's edition. But never turn to them, unless when you cannot proceed without them. Many of Taylor's notes respect the state of the text, the different readings, the errors of copyists, with which, at present, you have no occasion to trouble yourself, since your object is not verbal criticism; but style, method, and argumentation. While you are glowing with the fire of Demosthenes, I should lament to see you benumbed, on a sudden, with a long account of various readings in a dozen manuscripts or printed copies. The other notes of that learned editor are well worth your attentive perusal.

You will read the Grecian history of the period at which your author flourished with peculiar attention. Add to it, the Life of Philip. And, if you have leisure, you may also have recourse to Tourreil's celebrated French translation.

The

The valuable and curious account of Demoſthenes, prefixed to the edition of Wolfius as a preface, will give you a complete idea of the character of Demoſthenes, as it was conceived by the beſt judges of antiquity. And I refer you to it as to the fountain-head of intelligence concerning Demoſthenes, whence the moderns have chiefly derived thoſe ſtreams which they have abundantly diffuſed. There is, you will obſerve, a great deal to be read; but indeed it is worth the labour; for it contains much elegant and very intereſting erudition.

I am, &c.

LET-

LETTER XII.

MY LORD,

ONE of your firſt objects, I have already ſaid, is the ſtudy of rhetoric; but not by dry rules and technical terms. You ſtudy, a voluntary ſcholar, under ſuch tutors as Demoſthenes and Cicero. They have ſet you patterns; and you are to follow them not ſervilely, but with a generous emulation to reach their excellence in your own language, and to naturalize their beauty in your own country. *Practice* then, will promote your purpoſe far better than theory. Theory enough you will derive from an aſſidious ſtudy of thoſe orators, from whom the rhetoricians formed their rules; often giving the hard name of a figure, and the pompous appearance of art, to modes of thinking, and to forms of utterance, which were plainly the reſult of common ſenſe, the ſentiments and the language of nature.

The *practice*, or exerciſe, which I recommend, muſt conſiſt of daily compoſition, and frequent recitation.

Chuſe

Chuſe any of the common topics of political or judicial debate, which may be agitated in England at the time you are exerciſing; and compoſe a ſpeech with as much accuracy and reſemblance to your models, Cicero or Demoſthenes, as you are able. Compoſe not indolently, but with the utmoſt exertion of your genius. Endeavour to feel and think, juſt as if you were ſpeaking at the bar, or in parliament, while all around you is wrapt in ſilence. I know there is ſome difficulty in working up your mind to ſuch a pitch in the ſolitude of your library. But the power of a warm and lively imagination can overcome the difficulty. When you ſhall have written your harangue, ſpeak it with all the vehemence, pathos, or elegant modulation, which the nature of the ſubject will admit. Write every day, and recite at leaſt two or three times in the week, with the moſt earneſt endeavours to excel.

My Lord, I do really believe, that a ſtudent may pore over the beſt *treatiſes of rhetoric* for ſeven years, and at laſt come forth as ſilent as a ſtatue; while you in this mode, that of *imitating the beſt models*, will be able

in

in a little time, to ſpeak well on every topic which may come properly before you.

But when I adviſe your Lordſhip to cultivate oratory by practice rather than by rule, I do not mean to inſinuate, that you muſt ſit down in total ignorance of what the rhetoricians have been teaching mankind with ſo much parade. I earneſtly recommend to you the reading of ſelect parts of Quintilian. The whole of Rollin's edition will not, I think, be more than you may read with pleaſure Of this favourite author I ſhall ſay more in my next letter.

I am, &c.

LET-

LETTER XIII.

MY LORD,

SO numerous have been the writers on the art of ſpeaking, that, I dare ſay a thouſand books of rhetoric, of various kinds, and in various languages, might be recommended to your notice. If you can find time, you will receive much improvement from *Schellerus's Præcepta Styli benè Latini.* But I have pointed out a ſhorter way; and am ſure you will think it a pleaſanter. Whether it will be equally or more ſucceſsful, depends upon your own ardour and perſeverance.

But I recommend Quintilian; he is indeed a moſt excellent writer, and worthy of your ſtudy, for his goodneſs of heart, and his general good ſenſe, independently of his inſtruction as a maſter of rhetoric.

As a maſter of rhetoric, he is the beſt qualified of any I know, to introduce you to a knowledge of the excellencies of Cicero and Demoſthenes.

Always

Always fearful of requiring too much, I do not recommend the whole of Quintilian's work, as it appears in the elaborate edition of Capperonnerius. That excellent didactic author, Rollin, has publiſhed a moſt agreeable abridgment. Procure a ſmall Paris edition, to carry in your pocket. Contract an intimacy with Quintilian, and I will engage that you will love him as a friend, while you reſpect him as an inſtructor. From a frequent converſation with him, you will improve in good ſenſe and ſound reaſoning, in taſte, and the in art of juſt criticiſm.

He is ſometimes a little difficult; but Rollin generally removes the difficulty, by ſhort well-choſen notes, which afford much light, without conſuming much time.

If I ſhould tell you how greatly I admire Quintilian, you would attribute my praiſes to the prejudice of an unreaſonable partiality. I have long made him my companion; and I know no author in *didactics* that equals the merit of Quintilian. If you anxiouſly deſire improvement, read Quintilian repeatedly. I am ſure I cannot give you better advice for the conduct of your ſtudies in eloquence, after having endeavoured to ſecure your firſt attention to the great models,

Cicero

Cicero and Demoſthenes. However paradoxical it may ſeem, I wiſh you to contemplate the great works of genius, before you ſtudy the minute rules of art; and to feel as nature dictates, beſore your ardour is cooled by technical theory.

You may wonder, perhaps, that I do not recommend the rhetoric of Ariſtotle. I leave it to your future ſtudies, and to your own option. Ariſtotle wrote in a manner ſo dry and jejune, as diſguſts and deters a young reader. I am far from meaning to detract from him; for I conſider him as one who underſtood human nature better than moſt of the ſons of Adam; and who derives the inſtructions he gives, from the ſtudy of man, and the anatomy of the heart. But he requires a reader of mature judgment, and that degree of improvement already obtained, which it is the buſineſs of a didactic author to produce.

The rhetorical books of Cicero are alſo, like thoſe of Ariſtotle, better adapted to the manly than the juvenile age; becauſe they are in ſubtle dialogues; where erroneous opinions are maintained by ſome of the interlocutors with ſuch ingenuity, as may deceive and miſlead a young ſtudent, whoſe judgment is not confirmed by experience and reflection

reflection. They are however polite conferences; and well worthy of your perusal, for the elegance of their language, the urbanity of their manners, and the generosity of their sentiments. But the rhetorical instruction in them is too widely diffused, to be easily reduced to a clear and systematic form. It is justly observed by Rollin, that Quintilian unites the beauties of Cicero and Aristotle, without their abstruseness. He adorns the subtlety of the *Stagyrite*, by introducing the flowers of Ciceronian eloquence; and while he entertains the young student with the charms of his style, he exercises the abilities of the profoundest scholar, by the solidity of his sense.

Quintilian and Cicero mutually reflect lights on each other.

Let Cicero, therefore, be your master, in *style*; and Quintilian, in the *rules of rhetoric*. Aristotle may remain on your shelves, till your own inclination shall prompt you to take him down.

I am, &c.

LETTET XIV.

MY LORD,

IN the ſtudy of rhetoric, unlike a profeſſor of anatomy, who preſents to you a ſkeleton, rather than a beautiful living body, I adviſe you to contemplate the finiſhed maſter-pieces of eloquence produced by genius, poliſhed by art, and brought, as far as human nature will allow, to conſummate perfection. The dry books of rhetoric which ſtarve the genius by their meagre diet, I leave to ſtudents who talk of eloquence in the ſchools; but who will have no opportunity, as you will, of diſplaying it in the ſenate or at the bar. You, my Lord, will ſpend your valuable time of preparation better than in talking *about it and about it.* You will imbibe as much of theory as is neceſſary, and no more; and then plunge into the practice. Have courage; and I venture to predict, that you will ſwim without corks, while the rhetoricians from the ſchools ſhall ſcarcely

ſcarcely be able to keep their heads above water.

But if there is any author on the art of rhetoric leſs dreary than the *ſcholaſtic rhetoricians*, and you chuſe to read him, by all means purſue your inclination. If there is any rhetorician with the genius of an orator, I exhort you to ſtudy him; and what think you of Longinus? Panegyric has been laviſh in his praiſe. But to ſpeak the truth, I think you will learn more from his example than his precepts. He teaches little by rule; but his ſtyle is fine, his ſentiments noble. Plotinus calls Longinus a *philologer*; not a philoſopher. Longinus certainly bears no reſemblance to Ariſtotle, and indeed very little to Quintilian. Read Longinus, as I have adviſed you to read Demoſthenes, ALOUD; for he is in truth an *orator*, in the ſhape of a *critic*. Catch his ſpirit; and it will *ennoble* your eloquence, it will *ennoble* your heart, more than the blood of the Tudors. His Treatiſe on the Sublime, or rather on *pre-eminent excellence*, for ſo I might entitle it, is but ſhort; and if you have a good appetite, you may devour and digeſt the whole in a fortnight.

Mr. Toup's edition of Longinus, ſo far as concerns the ſtate of the text, is far ſuperior to

to that of Biſhop Pearce. It was ſubſequent to it; and Mr. Toup, I believe, was a far better Greek ſcholar than the good biſhop, whoſe merit, however, ought not to be lightly eſteemed. The biſhop's notes are well worth your attention; but read the text in Toup's edition. Remember my old and repeated advice. Let the text of your authors occupy the firſt and greateſt ſhare of your attention. Many ſcholars actually take more delight in the notes than the text; and ſeem to have forgotten their author, while they are immerſed in the commentary. Pray beware of theſe Lethæan waters. The notes in *Tollius's* edition are too numerous, and frequently little to the purpoſe. *Toup's* and *Rhunkenius's* notes chiefly concern the correctneſs of the text, and the collation of manuſcripts; and therefore, though very valuable, are not adapted to the nature of your Lordſhip's liberal ſtudies, which are to terminate in life and action, and not to be confined to the ſhade of a cloiſter. You will be thankful to the *verbal critics* for giving you a corrected text; but you will not trouble yourſelf about the means by which they were enabled to correct it. That was their affair, and they have diſcharged the duty faithfully. They have fully evinced their learning, ingenuity, and induſtry. The world

world knows their excellence; and your, my Lord, will, for the preſent, give them credit for it, without troubling yourſelf to examine the teſtimonies. Your buſineſs is with the maſter, and not with his ſervile retinue.

The Engliſh tranſlation of Longinus by Dean *Smith*, has been in great repute. It is certainly the beſt tranſlation of him in Engliſh; but I do not think your Lordſhip will be able to form from it a juſt idea of the animated ſtyle of Longinus. Beſides, as the Dean was under the neceſſity of following Pearce's text, which is not very correct, he has in ſome places miſrepreſented Longinus, which he would not have done, had Mr. Toup's edition been publiſhed when he wrote.

I mention the imperfections of tranſlations, chiefly to induce your Lordſhip to have recourſe to the originals; and not to acquieſce, through mere indolence, in a faint copy. And I do it the more ſolicitouſly, becauſe many ſenſible men, who have forgotten their ſchool attainments, contend, that to read the original languages is now an unneceſſary trouble, and mere pedantry; ſince all that is valuable in them may be read more

more compendiouſly in excellent tranſlations in our own language. I muſt not cloſe my letter without deſiring you to read, as a preparation for Longinus, the learned diſſertation of Schardam prefixed by Toup to his edition. I regret that an edition from ſo accurate a critic, and from a univerſity preſs, ſhould not be free from groſs typographical *errata*. You will be aware of them, and correct as you read.

I am, &c.

LETTER XV.

MY LORD,

UNWILLING as I am to require more of you than your time will admit, I do not mention *Demetrius Phalereus*, and *Dionyſius* of *Halicarnaſſus*, two other juſtly celebrated rhetoricians, as abſolutely neceſſary to be read by you: but I recommend them as a very deſirable part of your rhetorical ſtudies, when opportunity ſhall enable you, and your inclination lead you,

to ſtudy them with the attention they deſerve.

The book of Dionyſius the Halicarnaſſian, on *the ſtructure of words*, is a moſt curious, ingenious, and inſtructive performance. Well underſtood and digeſted, it will enable your Lordſhip to judge of ſtyle on ſolid principles, not merely by inſtinctive or improved *taſte*, but with a *critical knowledge* of the cauſe of that excellence which you feel and admire. But as ſuch treatiſes are rather apt to diſguſt *young* ſtudents, I willingly conſent to your poſtponing them, till your own curioſity ſhall prompt you to examine their recondite doctrines. When you ſhall have read them you will be a *maſter*, and no longer a ſcholar.

I am ſtill of opinion, and I will repeat, that you will improve more by familiarizing your ear and underſtanding to the pure and finiſhed orations of Cicero and Demoſthenes, than by the beſt didactic teachers, ancient and modern. I have already recommended theſe authors with earneſtneſs, and they may continue to be the ſtudy of your life, as well as of your earlier age.

But I ſhould be guilty of a great omiſſion, if I did not alſo recommend the ſtudy of thoſe ſpeeches, which the *ancient hiſtorians* have

have abundantly inſerted in the courſe of their fine recitals.

There is an old collection of ſpeeches, in folio, both from the Greek and Roman hiſtorians, which I wiſh you to procure. Read the moſt celebrated of them; never omitting the argument prefixed, without which you will often be involved in darkneſs, and lay aſide the book in that diſguſt which ariſes from obſcurity. The *Latin* part of this uſeful publication has been printed for the uſe of ſchools, in a ſmall pocket volume, and, as a ſtudent of oratory, you cannot do better than make it a companion. If you were to learn a few of the ſhort ſpeeches by memory, and repeat them with emphaſis as an exerciſe, you would inevitably catch a portion of the Athenian and the Roman fire. You will obſerve in them a wonderful variety of ſtyle, correſponding with the characters of the various ſpeakers and writers; and you will diſcover beauties not at all inferior to thoſe of Cicero and Demoſthenes.

You will immediately ſee that moſt of the ſpeeches are the compoſitions of the *hiſtorians*, and not of the perſonages to whom they are attributed. You will therefore juſtly expect to find in them all the excellencies of the fineſt writers, of Livy, of Salluſt,

Salluſt, of Tacitus. In the ſpeeches you will ſee their general excellencies in ſingular perfection; for the hiſtorians certainly exerted the whole force of their genius in exhibiting the *eloquence* of their principal characters. The ſpeeches are, in fact, in the beſt ſtyle of Herodotus, Thucydides, Xenophon, Livy, Salluſt, and Tacitus.

I think this exerciſe will be entertaining, and that you will purſue it from choice, after you have once begun it. Let me add, that if you were firſt to commit the *Latin* or *Greek* to memory, and then recite, in your ſtudy, the *ſubject-matter* in *Engliſh*, in the very beſt words which you can command, you would derive a great degree of improvement from the habitual practice.

I am, &c.

LET-

LETTER XVI.

MY LORD,

AS happineſs is the ultimate ſcope of our ſtudies, as well as of all our other activity, if there is any mode of proſecuting them likely to diſturb happineſs, it ought to be relinquiſhed, though in itſelf it may be a right mode, and highly conducive to the particular end propoſed. But you are ſenſible, that no happineſs can be enjoyed without *health*, and it will avail you little, to become a ſcholar, a philoſopher, and an orator, to the eſſential detriment of your conſtitution.

Therefore, my Lord, as your ſincere friend, who wiſhes your happineſs above every thing. and recommends ſtudy only ſo far as it is productive of it, I think it my duty to adviſe a great attention to the preſervation of your health in the conduct of your ſtudies.

Have regard to the attitude in which you read or write. Vary it as much as you can: ſit, ſtand, and walk, alternately. Continue

tinue not the ſame ſtudies after a languor ſeizes you. Make uſe of weights, ſuch as were uſed in the *Skiamachia*. Uſe a ſwing for your hands, ſuſpended from the ceiling of your book-room. Adopt every contrivance which the ingenious mechanic has deviſed to counteract the effects of a ſedentary life.

Let your diet be ſimple; but at the ſame time plentiful. Abſtemiouſneſs has been carried to a pernicious extreme by the preſent age. Dr. Cheyne's books contributed to introduce it, and Dr. Cadogan's pamphlet on the gout rendered it univerſal among valetudinarians. Aſthenic or nervous diſeaſes have in courſe multiplied.

But the diſeaſes of inanition are leſs eaſily cured than thoſe of repletion. You will, in this, as in every thing elſe, obſerve the golden mean; following, in great meaſure, the dictates of nature, the ſuggeſtions of unprovoked appetite, your own feelings, and your own conſtitution. As a ſtudent, in ſome degree ſedentary, you require a generous, though a frugal diet. Be not afraid of growing too corpulent. Many young men and women have ruined their health by endeavours to emaciate thei. perſons, for the ſake of a genteel figure. It is vain to con-

tend againſt nature; we may deſtroy her ſtrength, but we cannot alter her courſe, without doing ourſelves an irreparable injury.

Beware of tampering with medicine. There are books which pretend to render every man his own phyſician; and they have done great miſchief to the weak and valetudinary. Seek the beſt advice under diſeaſe, and follow it. Aſſiſt it by a careful attention to diet, freſh air, and moderate exerciſe. The *non-naturals* are the beſt phyſic.

Read little or nothing very late in the evening: ſpend the hours before you retire to reſt in cheerful converſation, and take care to retire early. You will thus be inclined to riſe early, and the morning air will brace and invigorate you for the buſineſs of the day. In the management of your body, approach as much as poſſible to nature and ſimplicity. Never fail, in fine weather, to uſe two hours exerciſe before dinner. Let not your exerciſe be very violent, or long protracted. The preſent age ſeems to have run into an extreme with reſpect to exerciſe, as well as abſtemiouſneſs. Exerciſe has been rendered hard labour, and abſtemiouſneſs downright ſtarving. No wonder, that the poor frail machine

chine is soon worn out with constant friction, and with scarcely any oil to supply its waste, and facilitate its motion.

These few hints on the subject of your health, I thought it right to submit to you, before we proceed any farther in our correspondence; but I must add caution upon caution. In taking care of your health, be upon your guard lest you become fanciful; and suspect yourself to be ill when you are in perfect health. Fanciful maladies have the ill effect of real ones, and frequently produce them. Remember the famous inscription on the tomb of an imaginary valetudinarian, "I was well, I would "be better, and here I am."

You have youth and a good constitution. You may therefore confide in it, so long as you do not abuse it by excess either of indulgence or of self-denial. It has been said, that it is better *to wear out, than to rust out.* And indeed indolence, an uncomfortable and dishonourable state in itself, is also the fruitful parent of diseases, both real and fanciful.

Be gentle and moderate in every thing which concerns your regimen; and thus will your health and your diligence last the longer.

I am, &c.

LETTER XVII.

MY LORD,

I Might now lay aſide my pen; for I am clearly of opinion, that when you ſhall have done what I have already adviſed, you will be well able to direct your own ſtudies without aſſiſtance. But you deſire me to proceed, and give you my thoughts on the remainder of the plan which you propoſed; and in general, on ſubjects allied to literature and the conduct of life. I comply with pleaſure; but remember, my Lord, I do not pretend to preſcribe with the authority of a tutor. I do no more than communicate my thoughts for our mutual amuſement, and you are perfectly at liberty to reject or adopt whatever I may recommend.

If I do not forget, your plan comprehended the Belles Lettres, Logic, Ethics, Metaphyſics Phyſics, Mathematics, Hiſtory, General Philoſophy, and General Literature.

In forming your lordſhip as a ſpeaker, almoſt every part of the *Belles Lettres* will be of uſe. There is ſcarcely any beauty of ſtyle or ſentiment, that may not add to the embelliſhment, as well as to the ſubſtance, of a fine piece of oratory. But in purſuit of the *Belles Lettres*, after the firſt great authors are recommended, you muſt be allowed to chuſe your books agreeably to your own taſte. Much control or limitation is, I believe, detrimental to genius. I will, however, as you deſire it, write to you on the ſubject; but not in the form of a preceptor. I dictate not to you as a maſter; but communicate, as a friend and companion.

I have ſome curſory thoughts to ſuggeſt, on *polite learning*, every part of which is highly neceſſary for your ſtudy; but I ſhall interſperſe them occaſionally, or reſerve them, till I have written to you a few hints on Logic, Ethics, and the reſt of the courſe which I have juſt now deſcribed. If I ſhall be found to make frequent excurſions, you will remember, that I never affected, in the courſe of a familiar correſpondence, the preciſe formality of a didactic ſyſtem.

I am, &c.

LET-

LETTET XVIII.

MY LORD,

WE can neither write, ſpeak, nor think juſtly, however *plauſibly*, without reaſoning concluſively. If there is an art then, which undertakes to improve us in the power of uſing our reaſon, let us earneſtly ſeek its aſſiſtance. Such is the art of Logic.

You may ſpeak fluently, rhetorically, and perhaps agreeably, without it; but not ſolidly. A plain-ſpeaking and clear-headed man, may riſe and refute the whole of your harangue, if it is illogical, by two or three well argued ſentences, without a ſingle trope.

Let us then, my Lord, lay in a ſtore of Logic, as a *foundation* for our rhetoric. When we ſhall have fixed a firm foundation, we may adorn our front, as much as we pleaſe, with feſtoons, Corinthian pillars, friezes, and cornices.

But

But is Logic able to effect what it pretends? Perhaps not quite ſo much; but judiciouſly cultivated, it can do a great deal, and it is well worth ſome ſhare of your attention. Beſides you cannot be a general ſcholar, which I wiſh you to be, without ſome acquaintance with this celebrated art, merely as a branch of literature.

The Logic books which I adviſe you to procure are; thoſe of Wallis, Sanderſon, Aldrich, Watts, and Duncan. Watt's Logic, read in ſelect parts, will perhaps anſwer your purpoſe; but I adviſe you to inſpect the others, that you may form a juſt idea of the ſcholaſtic terms, and the language of logicians,

That part of the Logic books which treats of *ſophiſms*, is particularly worthy of your ſtudy. It may enable you to detect fallacies in the ſpeeches of your opponents, and to avoid them in your own. It may teach you to confute a long harangue with a ſingle obſervation.

You will in courſe perfect yourſelf in the art of making ſyllogiſms; and I am under no apprehenſion of your dwelling on logical ſubtilties, ſo as to loſe much time, or cool the ardour of your genius, formed

formed, as it is, for livelier and more active purſuits.

But, my Lord, give me leave to adviſe you to apply the art of Logic, where it is much wanted, and has ſeldom been cloſely followed, to *common life*. You will there find it of great advantage. People are for ever reaſoning wrong in common converſation, and on the motives and conſequences of their daily conduct. From the want of juſt thought and accurate reaſoning on common emergencies, they haſtily form wrong concluſions, and fall into fooliſh actions; the ſlaves of prejudice, ignorance, paſſion, and abſurdity. All this might eaſily be avoided, by exerciſing *plain common ſenſe*, ſufficiently *informed*; or, in other words, by *ſound logic*.

You will derive much happineſs and dignity from accuſtoming yourſelf to ſubmit your fancies, humours, caprices, and all your eager deſires, to the tuchſtone of a ſyllogiſm. When any new queſtion ariſes in common life, no leſs than books, which requires a ſound judgment, form the matter into a *ſyllogiſm*, and abide by the concluſion, whatever it may be, faithfully and reſolutely. By uſing yourſelf to this method in little things, you will naturally adopt

adopt it in great ones; and the result will be, ſound judgment in writing, ſpeaking, and acting; deciſion in thought, and firmneſs in conduct.

A moſt valuable effect this, of ſtudying in the ſchool of Ariſtotle. It will give you a ſuperiority over more than half mankind, who ſeldom allow themſelves time to reaſon cloſely and juſtly, if they reaſon at all.

I am, &c.

LETTER XIX.

MY LORD,

IN the plan of academical education eſtabliſhed in ſome of the univerſities, Metaphyſics ſucceed the ſtudy of Logic.

But I really cannot recommend them to your particular notice. If your genius leads you to them, you will follow its bias, and probably ſucceed in the purſuit. But they are, to the generality of men, a dull, if

not a uſeleſs ſtudy. It is difficult to point out their utility to men deſigned for active life. They are indeed an innocent amuſement, and ſerve to fill up the time of the contemplative.

But as your view is to be a *general* ſcholar, not merely for the praiſe of ſcholarſhip, or the pleaſure of contemplation, but in order to be an *accompliſhed ſpeaker*, you will make yourſelf acquainted with ſome little treatiſe of Metaphyſics, which may give you a general idea of them, and enable you to aſcertain their uſe and value.

I encloſe you a little volume, containing a treatiſe on them by Francis Hutcheſon, the Scotch profeſſor: and if you can read it without falling aſleep over it, you may acquire from it no inconſiderable ſhare of *elementary* knowledge in the recondite ſcience of Metaphyſics: a ſcience no further to be purſued by you, than as it is a branch of general erudition.

Read alſo Locke's Eſſay on the Human Underſtanding, and you will perhaps have proceeded as far in theſe abſtruſe reſearches as your time will allow, and indeed as far as your preſent occaſions will require. Should you hereafter become a profeſſed philoſopher, you will penetrate more deeply,

ly, and extend your views more widely, in the dreary region of Metaphyſics, where, to the eye of genius and imagination, no bloſſom blows, no verdure ſoftens the horror of the ſcene.

I am, &c.

LETTER XX.

MY LORD,

THE time you ſave by ſhortening the period of your application to Metaphyſics, may be uſefully devoted to the more valuable parts of Logic. Miſtake me not ſo much as to ſuppoſe that I deſpiſe Logic in general. It is only the *ſcholaſtic* part which I wiſh you to neglect. Rational Logic, or common ſenſe improved by rules, is a moſt valuable art; and I ſhould be glad to obſerve in you a taſte for it's cultivation.

Logic, you know, is divided into four parts. The firſt teaches to conceive clear

clear ideas of ſingle objects: the ſecond, to form a judgment on them: the third, to argue from them concluſively: and the fourth, to arrange them in the beſt and moſt lucid order.

Nothing can contribute more than this, to accompliſh the orator and the man.—Logic, diveſted of its pedantic and unneceſſary ſubtilties, is very juſtly termed *an inſtrument*; or as Ariſtotle termed it, an *organon*, to facilitate the attainment of all other ſciences.

After reading Sanderſon or Watts, form in your own mind a little logical ſyſtem for daily uſe. Accuſtom yourſelf to conceive clearly, to judge and affirm on ſolid grounds, to reaſon irrefragably, and to methodize in the moſt convenient and luminous arrangement.

Carrying this *organon*, as philoſophers call it, or inſtrument, about you, like your watch, or your opera-glaſs, you will find it of perpetual ſervice. It will give you an advantage in the tranſaction of all buſineſs, whether public or private. Few men poſſeſs it. Many have indeed read the common treatiſes on logic; but they were either puzzled or diſguſted, or both, with the dull ſubtilties of the ſchools, and never diſentangled the

the good from the bad, ſo as to be able to avail themſelves of it after leaving the univerſity. You will extract the kernel, and throw away the ſhell.

A clear head is certainly one of the moſt valuable bleſſings which a man, and eſpecially a man of buſineſs, ſuch as you intend to be, can poſſeſs. Nature muſt have done a great deal towards producing it; but the *Manual of Logic* which I recommend, that is, a little ſyſtem compiled by yourſelf, and diveſted of every thing ſuperfluous, will improve and aſſiſt nature wonderfully.

It is impoſſible but that he who has long exerciſed his mind in defining, dividing, diſtinguiſhing, arguing, and methodizing, ſhould excel the majority of men with whom he converſes. And there is a pleaſure in theſe operations, which will lead him who has once taſted it, to purſue them on all occaſions which require deliberation.

Indiſtinctneſs of ideas, falſehood, blunders, inconcluſive argumentation and confuſion, are painful; and yet, to the misfortune of human nature, they are common. Error, guilt, ſorrow, and every ſpecies of folly and miſery, are the conſequences; and therefore your Lordſhip, on a due conſideration of the matter, can want

no

no exhortation to ſtudy an art, which tends to improve man in that very faculty in which he excels all the animal creation.

But, my Lord, cautions are neceſſary to be added to almoſt every piece of advice. While I urge you to reaſon on every thing, you muſt remember that I mean that you ſhould reaſon in *ſilent* thought, and not obtrude your arguments on every occaſion, and in all company. A cavilling, wrangling, diſputatious habit will not be borne. You muſt think with the wiſe, and, on many occaſions, condeſcend to talk with the vulgar. You will go into few companies, and be preſent in little buſineſs, where ſome parties do not err againſt every rule of logic; in perceiving indiſtinctly, judging falſely, arguing abſurdly, and in placing things in a prepoſterous order. You muſt hear, and bear with patience; taking care to let your own mind be regulated by your invaluable *organon*, or *portable Rule of Reaſon*.

As Logic is but little attended to in the courſe of what is called a polite education, you will have the advantage, on moſt occaſions, of a ſingular ſolidity in your eloquence. You will often gain your point, and be admired and eſteemed for great abilities

lities in the conduct of buſineſs, when you have done no more than exerciſe your common ſenſe, unwarped by fancy, prejudice, and paſſion.

You very juſtly obſerve, that I have often, in your hearing, expreſſed my contempt of ſcholaſtic Logic. I ſtill avow it. But leſt you ſhould ſuppoſe that I condemned rational Logic with it, I have been here more diffuſe in endeavouring to convince you that I entertain the higheſt eſteem for it.

Logic, well cultivated, and underſtood in the ſenſe in which I have recommended, will not fail, with your parts, learning, and other accompliſhments, to render you a diſtinguiſhed and convincing ſpeaker.

I am, &c.

LET-

LETTER XXI.

MY LORD

A Witling, who intended to throw contempt upon Logic, made an anagram of the word *logica*, and called it *caligo*. As it has been taught for centuries in the ſcholaſtic method, to raw boys juſt entered at the univerſity, it might juſtly be called, the art of darkening and confuſing the mind; but as I have adviſed you to make uſe of it, I think it capable of becoming a torch to illuminate your whole progreſs throughout the land of learning: but you muſt not dwell on it as an *end*. Uſe it, as, what it is, merely an inſtrument. Uſe it as you would a pair of ſpectacles, or a ſpying-glaſs, when you cannot ſee ſo clearly without it as with it. You have good eyes, and perhaps may not often want a magnifying-glaſs; but it is good to keep one in your pocket.

There is little danger of too great an attention being paid to this ſtudy in the preſent age. The tide of faſhion and prejudice runs

runs ſtrongly againſt it; and it is for this reaſon I have thought it neceſſary to urge your attention to it.

It is very true, that God has not made men merely animals, and left it to Ariſtotle to make them rational. Boys reaſon, illiterate men and women reaſon; and though they often reaſon wrong, yet, for the moſt part, they are capable of reaſoning rightly, if they will but exert their natural abilities, unaſſiſted by art and rule.

It has been ſaid, that a man might as well learn the art of eating, drinking, walking, ſeeing, ſmelling, taſting, and the reſt, as the art of reaſoning; that the power of reaſoning comes to a rational creature as naturally, as the power of muſcular motion: and in exerting muſcular motion, who gives himſelf the trouble to learn the names of the muſcles to be moved, and the ſinews to be ſtrained? There is great plauſibility, and ſome truth, in all theſe objections to Logic. They are indeed found objections, whenever Logic is taught as a *principal* object; not as a means, but as an end, or as abſolutely neceſſary to the uſe of natural reaſon.

I recommend it only as an auxiliary, which, under proper management, may be highly

highly uſeful. And though I have a ſovereign contempt for the Logic of the ſchools, and the poor pedantry, which made a merely inſtrumental art the ultimate ſcope of ſtudy, and the buſineſs of life, yet I moſt confidently adviſe you to compriſe it among your preparatory ſtudies. You will not ſpend that time upon the *tools*, which is neceſſary to finiſh the *work*.

Of the five books which I mentioned, Wallis, Sanderſon, Aldrich, Watts, and Duncan, you aſk me the ſeveral characters. Wallis is clear, but diffuſe and tedious. Sanderſon is maſterly in definition; and I wiſh you to read him with great attention. Aldrich's book is a little compendium, which may ſerve occaſionally to refreſh your memory, whenever you are deſirous of reviving your logical knowledge. Watts's, being in Engliſh, and rendered eaſy and popular, you may probably be induced to give it the moſt attentive peruſal. Duncan's was uſed in ſome colleges in Oxford; but I know not why it ſhould be preferred to the others.

Dr. Watts was of a moſt devout and religious diſpoſition, and gave every thing he touched a religious tinge. This, I hope, will be no objection, in your mind, to his very

very ingenious book. It ought to be a recommendation of it to every good and pious man; though it muſt, at the ſame time, be allowed, that the zealous divine has ſometimes obtruded divinity, where it could not be introduced without ſome degree of violence. Like the fanatic, he has often erected a pulpit upon unconſecrated ground.

There are many other treatiſes on Logic, beſide thoſe which I have mentioned; but they are ſcarcely worth your attention. They attempt to diverſify, where diverſification is not wanted, and to facilitate, where the difficulty is eaſily ſurmountable by common ſagacity.

I am, &c.

LET-

LETTER XXII.

MY LORD,

I AM glad you treated with ſilent contempt the ſarcaſtical hints which were thrown out againſt your pedantry, by the merry Noblemen whom you deſcribe. To argue with them, would have been fruitleſs, and not worth your while. They would have overpowered you with noiſe, nonſenſe, oaths, and laughter. They may be jolly, good-natured companions; but they will never become *great* men. They muſt lean on the merit of their anceſtors.

It is a common artifice among the ignorant and profligate, to endeavour to explode all appearances of learning, under the name of pedantry; and all profeſſions of virtue and religion, under that of *methodiſm*, or hypocriſy. I am glad you have ſenſe enough to ſee their artifice; and ſpirit enough not to be intimidated by their clamour. Their triumph will be but ſhort. Indeed,

it

it is no triumph, but in the company of ſilly young men like themſelves, who naturally aſſociate together from ſimilarity of taſte, for mutual defence, and to keep each other in countenance.

It muſt be often your lot to fall into ſuch company. Whenever it happens, the beſt way is to treat them with real good-nature, yet with a civility rather diſtant; never attempting, at your age, to *preach*, as they call it, nor to obtrude your knowledge on their unwilling attention. Yet always remember to act and ſpeak with ſpirit, blended with your good-nature, or elſe they will overbear you.

Perſevere, with unſhaken ſtedfaſtneſs, in the laudable purſuits which you have choſen; and you will ſoon be looked up to by thoſe who now wiſh to reduce you to their own level. They are unfortunately ignorant, and have nothing but falſe fire and audacity to ſupport a figure in ſociety.

Avoid all unneceſſary ſingularity; but be manly enough to dare, in ſpite of all the imputations of pedantry, to perſiſt in endeavouring to render yourſelf ſingular in moral and intellectual excellence, though never ſo in matters of indifference.

The

The perſons who wiſhed to render you ridiculous, by calling you pedant, have indeed, through the corruption of the ſtate, ſome political conſequence; though they have no other perſonal authority than their fortunes purchaſe, and their preſumption arrogates. Take care not to make them enemies, for they are revengeful and miſchievous. They will ſoon enough be inclined to court your acquaintance, and to ſeek your advice. You will be of real conſequence to them; for you will have weight of character and weight of abilities, together with rank and fortune. Make them friends by honourable means. They may become, under your guidance, (for, depend upon it, they are too inſignificant to become leaders themſelves,) uſeful auxiliaries in accompliſhing the purpoſes of your patriotiſm, and of your virtuous and benevolent ambition.

I am, &c.

LET-

LETTER XXIII.

MY LORD,

IF I do not forget, your courſe of ſtudies at the univerſity was diſpoſed in the following order: Logic, Metaphyſics, Phyſics. I do not indeed think it the propereſt order; for Mathematics ſhould precede Phyſics, as a proper preparation for them; and Metaphyſics might be poſtponed to the laſt, if not entirely omitted.

But as the order may be changed according to your own diſcretion, let us proceed to the conſideration of Phyſics, or Natural Philoſophy.

My Lord, I am clearly of opinion, that the beſt introduction to the ſcience, after Arithmetic and Geometry, is a courſe of lectures on it, illuſtrated by experiments. Opportunities of attending ſuch lectures abound; for, ſo pleaſing and popular are the performances of the experimentaliſt, that ingenious men, under the ſelf-aſſumed title

title of philoſophers, travel the country, as Theſpis did of old, with his cart, and bring ſcience to our doors, ſoliciting admiſſion and reward.

Science, or Philoſophy, approaching in this humiliated form, looſes ſomething of her apparent dignity, but nothing of her real value. The itinerant experimentaliſts are worthy your attention. They are in poſſeſſion of an expenſive and troubleſome apparatus, which it is their intereſt to preſerve conſtantly in order. They are uſed to the management of it; and from habit, acquire a facility in performing their operations, which more able theoriſts may not poſſeſs, through defect of a dexterity merely mechanical.

On entering on the ſtudy of Natural Philoſophy, do not involve yourſelf in long and dull treatiſes, which may diſguſt by their difficulty: but attend experimental lectures repeatedly, till you have a clear and perfect knowledge of all that a comprehenſive courſe uſually explains in the moſt familiar manner. If any ſubject ſtrikes you with particular force, and ſeems remarkably congenial to your own turn of mind, purſue it further in books. They abound; and are well known to common fame.

Should

Should your genius be peculiarly inclined to Natural Philoſophy, go to the fountain-head, after a due preparation of mathematical learning and experimental lectures. Dare to enter upon the ſublime diſcoveries of Sir Iſaac Newton. *Pemberton's View* of them may be a proper introduction. I could eaſily give you a long catalogue of introductory and explanatory books; but it is unneceſſary; they ſtand foremoſt in every ſhop, and you will ſelect them for yourſelf, or follow the direction of your experimental lecturer.

Natural Hiſtory, Botany, Chemiſtry, will probably excite, as they will richly gratify, your liberal curioſity. Why need I mention Buffon, Linné. Bergman, and the other celebrated authors in theſe departments? Every profeſſor or lecturer can tell you, if you ſhould wiſh to know, the moſt popular and eſteemed books in theſe ſciences, which are now very generally cultivated as faſhionable purſuits.

As your fortune will enable you to purchaſe the large expenſive books in Natural Philoſophy, which are illuſtrated with coloured prints, I adviſe you to adorn your library with them ſumptuouſly. Perſons

of your rank and fortune are they who ſhould encourage ſuch works; and they will always afford you an elegant amuſement, with little other labour than that of inſpection.

I am, &c.

LETTER XXIV.

MY LORD,

YOU ſeem to have a taſte for *Vertu*. I ſcarcely know whether I may deſire you to encourage it. I think you ſhould not make it a prime object. There is ſomething in it of a trifling nature, inconſiſtent with the character of a man of buſineſs; of buſineſs ſo important as your's, *government and legiſlation*. At the ſame time, I think you ſhould indulge your inclination within moderate bounds; both becauſe a virtuoſo taſte will afford you entertainment as a favourite ſtudy, and information

mation on many uſeful ſubjects connected with general knowledge.

Coins, medals, ſhells, and all the articles which furniſh the cabinets of the curious, ſupply a philoſophical mind with many hints for uſeful reflection. To the trifling mind which dotes on them, as an infant on its toys, their utility is circumſcribed to their power of affording an inoffenſive amuſement. But let me add, that inoffenſive amuſements are of too much value, among the opulent whoſe time is their own, to be entirely deſpiſed.

You aſk me whether I adviſe you to indulge an *antiquarian taſte*. By all means; if you feel a ſtrong propenſity to it. It will furniſh you with much delight, and much matter for entertaining reflection. The mind muſt have a hobby-horſe to ride for recreation.

But though I do not diſſuade you from being a virtuoſo and an antiquarian, yet I moſt earneſtly recommend it to you, to confine your taſte for vertù and antiquities within ſuch bounds, as may prevent it from abſorbing your attention to ſtudies, which, whether your own honour, or the

advantage of others is concerned, I muſt conſider as infinitely more important. Le-others trifle. A Nobleman is *born* for momentous affairs.

This reſtraint is, I know, attended with ſome difficulty. For if we love trifles at all, we commonly love them immoderately. Our whimſical ſtudies, being objects of our own choice, are apt to engroſs our affections like darlings. I ſhould be ſorry to ſee you in the midſt of your coins and antiquities, forgetting your eloquence, your ſtyle, your polite learning, and your enlarged philoſophy. I wiſh you to emulate a Clarendon and a Chatham, rather than a Leland and a Hearne. Perhaps there is little danger of exceſs of application to any ſtudies of this kind, in an age when horſes, hounds, the bottle, and the dice, often engroſs the moſt precious hours of the moſt improveable age.

I am, &c.

LET-

LETTER XXV.

MY LORD,

I HAVE no great opinion of *Ethics*, treated as a *ſcience*, according to the forms of the old ſchoolmen. Great ingenuity is indeed ſhewn in them; but it is an ingenuity which tends to confound the plain and natural diſtinction of good and evil, written on the heart of man in the luminous characters of a ſunbeam. In the hands of the caſuiſts, Ethics become a ſcience, not very favourable to that ſimplicity of mind which contributes more to honeſty and to true enjoyment, than all the precepts of the moſt celebrated moraliſts. Feel as you ought to feel, and with the direction of common ſenſe, you will, for the moſt part, act as you ought to act

Since, however, the art of man has reduced *Ethics* to the form of a ſyſtem and a ſcience, it will be proper for you to give it ſome of your attention. To know ſomething of them

ſyſtematically

ſyſtematically, is a neceſſary part of a comprehenſive education. I muſt mention by the way, that the glorious goſpel rule, of *doing to others as we wiſh they ſhould do unto us*, conſtitutes an epitome of many folios, in caſuiſtical and ſyſtematical morality.

There is a pretty compendium of moral philoſophy, by Francis Hutcheſon, whoſe little book on Metaphyſics I have already mentioned to you. You will find in it the *Elements of Ethics*, Natural Juriſprudence, Œconomics, and Politics, clearly and ſuccinctly diſplayed. This will be a very uſeful *introduction*, as the author juſtly profeſſes it to be, to the ancient moraliſts, to Plato, Ariſtotle, Xenophon, and Cicero; and to the moderns, Grotius, Cumberland, Puffendorf, and Harrington.

Theſe great authors you will read as your leiſure and inclination may lead you. The celebrity of Puffendorf's book *de Officio Hominis & Civis* is ſuch, that I think you will not reſt ſatisfied, without giving it a very attentive peruſal, after reading Hutcheſon. If you ſhould make yourſelf a perfect maſter of Hutcheſon's Compendious Inſtitution, and of Puffendorf, you will not be at a loſs on the ſubject of ſyſtematic or ſcientific Ethics, and your

your underſtanding will be much enlightened by the ſtudy. Archdeacon Paley's Book on Moral and Political Philoſophy has ſingular merit; for it is entertaining as well as highly inſtructive; a circumſtance rather uncommon in ſcientific treatiſes on morals. Remember, however, that I do not entirely ſubſcribe to all his doctrines, ſeveral of which appear to be a little too caſuiſtical; I will not ſay, jeſuitical, for I greatly reſpect the author. Read it with attention; and make your own reflections on ſome parts, which appear to be *accommodated* to things *as they are*, rather than as they *ſhould be*. The Archdeacon acknowledges himſelf greatly indebted to *Search's Light of Nature*; the three or four laſt volumes of which certainly abound in excellent thoughts, and original illuſtrations; I mean thoſe volumes which have in the title-page, "*The Light of Nature and the Goſpel blended.*" This work is voluminous, verboſe, and heavy; and notwithſtanding its great merit, difficult to be read without wearineſs and occaſional diſguſt, ariſing from prolixity. Yet it abounds with new ideas and valuable doctrine.

If you can find time and feel an inclination for theſe ſtudies, I muſt not omit to urge your reading *Grotius on the Rights of War and Peace.* It is certainly a maſter-piece of its kind; and therefore ſhould be known by every general ſcholar. At the ſame time, I cannot but be a little apprehenſive leſt your ſtyle as an orator ſhould ſuffer by a long ſtudy of compoſitions, rather jejune and deſtitute of grace. They are merely *ſkeletons*; whereas I wiſh you to ſtudy complete models, where the features glow with life, and the limbs are nerved with vigour. I do not introduce you to the *hortus ſiccus*, when you can ſee the lily and roſe blooming and flouriſhing with life and beauty in *your garden.*

To learn *Ethics*, I ſhould therefore rather chuſe to refer you to ſuch writers as Plato, Cicero, and Addiſon. There you will behold the body of Truth, adorned with beauty and the complexion of health. In Puffendorf, Grotius, and other ſyſtematic writers, you ſee truth indeed, but you ſee her lovely form disfigured by the knife of the anatomiſt.

After having read a volume or two of the beſt writers in the ſyſtematic way, in order to obtain an idea of Ethics, thus treated

ed as a ſcience, you will proceed to imbibe morality, as the bee ſucks honey, from every book of Hiſtory, Poetry, Oratory, and Divinity, which falls under your notice. You will roam from flower to flower, and return loaded to your hive.

The book of Nature and the book of the World, lie open to you; books little read by the Grotius's and the Barbeyracs. There, with the aſſiſtance of the knowledge you have already acquired, and will hereafter increaſe, in your ſtudy, you will comment on men and manners; always meaſuring the morality of actions by the Golden Canon already repeated, *of doing to others as you wiſh they ſhould do unto you.*

I am, &c.

LETTER XXVI.

MY LORD,

I MUST repeat my caution againſt the *caſuiſtry* which the great writers on *Ethics* have involuntarily introduced. A good heart and a good underſtanding, aſſiſted by a virtuous and liberal education, will ſeldom err in deciding on the rectitude or obliquity of actions. But he who is accuſtomed to ſuppoſe *nice* caſes of conſcience, and to make curious exceptions and diſtinctions in morality, will, whenever he is inclined, find it no difficult taſk to vindicate, by ingenious ſophiſms, any villany. Hence the ſophiſtry and falſe philoſophy which diſgrace the age. *Syſtematic Ethics* and *Caſuiſtry*, however ingenious, are, for the moſt part, to be conſidered as curious ſubjects for ſpeculation, as fine exercites for the reaſoning powers, and as pleaſing amuſements for the contemplative.

When

When you *act*, conſult your conſcience; conſult experience, conſult prudence, conſult real life; and diſcard chimæras of perfection.

My Lord, I have hitherto ſaid little upon *Religion*. I reſerve that ſubject for our future correſpondence. But I cannot leave the ſubject of Ethics, without giving you my idea, that in the Goſpels, and the excellent ſermons to which they have given riſe in the Engliſh language, you will find, as might be expected, the beſt code of Moral Law which the world ever knew. Philoſophy, ſublimed by religion, comes out, like metals refined by the fire.

And let me intreat you, not to be deterred either from hearing or reading good ſermons, by the prejudices of the profligate and the infidel. In theſe you will find morality taught and enforced with the powers of human eloquence, and under the ſanction of divine authority. Some of our divines were fine claſſical ſcholars, and moſt profound philoſophers; ſo that in them you will diſcover the beauties of ſtyle, the fineſt Ethics, derived indeed, in ſome meaſure, from heathen philoſophy, but improved and enforced by religion.

Before

Before I leave the ſubject of *Ethics*, which is indeed a very copious one, but which I abridge, for the ſake of avoiding unneceſſary details, let me recommend to your reading, *Wollaſton's Religion of Nature*. It will agreeably exerciſe your underſtanding, though you ſhould diſapprove the ſyſtematical form. You may detect ſome miſtakes in it; you may think it too mathematical in its method and argumentation, but it is full of fine truth; and the marginal notes are pregnant with moſt valuable inſtruction, derived from the great maſters of antiquity.

I am, &c.

LET-

LETTER XXVII.

MY LORD,

THOUGH *Oeconomics* are not uſually taught in our modern ſchools, they are worthier of attention, than many things which occupy the time of the ſtudent, and inflate him with the ſelf-conceit of profound erudition.

You muſt have obſerved how many, both Noblemen and Commoners, with ample inheritances, are reduced to a ſtate of pecuniary diſtreſs. Much of it certainly ariſes from their profuſion: but perhaps more from their neglect of œconomy. They are unwilling to inſpect the ſtate of their finances, from habitual indolence; and they are alſo too often unable to adjuſt their accounts, through ignorance of arithmetic. The more involved their accounts become, the more diſagreeable, becauſe the more laborious is the taſk of examining them. They at laſt give up the whole in deſpair,

deſpair, and ſuffer every thing relating to their finances to be conducted by perſons who are indifferent to their employer's intereſt, and attentive ſolely to their own.

I recommend, indeed, a perſonal attention to your eſtate; but not a mean parſimony. I recommend it, that you may have it in your power to be both juſt and generous; to pay your debts with punctuality, and to give and ſpend liberally. Independence is one of the daughters of œconomy. Your frugality ſhould be the fountain of your munificence. The reſervoir, without this care, however large, will be often exhauſted. But I muſt proteſt, with peculiar earneſtneſs, againſt the character of a *miſerly Nobleman*. It ſhould be conſidered as a contradiction in terms.

Œconomics were dignified by the ancients with the appellation of *Practical Philoſophy*. Xenophon wrote one book upon them, and Ariſtotle two. But they dwell too much, as might be expected, on general theories; and cannot enter into ſuch particulars as are really uſeful in the conduct of common life. I adviſe you nevertheleſs to read the work of Xenophon, as it is not long, and is capable of affording you amuſement.

Cato,

Cato, Varro, Columella, and other old authors, have written upon ſome branches of Œconomics; chiefly the agricultural. As a man of general learning, ſome knowledge of them may become you; but to gain a ſkill in Œconomics for real utility, I muſt refer you to experience, obſervation, common ſenſe, and common life. I venture to ſay, that there are more uſeful ideas on the ſubject to be collected in the merchant's counting-houſe, the ſteward's office, and in the farm, than in all the books of all the philoſophers.

But to enable you to make due uſe of the information you may obtain from any of theſe quarters, I muſt recommend it to you to acquire a competent ſkill in practical arithmetic, and in book-keeping. Deſpiſe not the humbleſt parts of knowledge which can contribute to your comfort and your independence.

Much of your independence, I have already hinted, will be ſecured by a due attention to your revenue. You will not be obliged to ſell your vote and influence; nor to court a Miniſter, for a lucrative employment, ſo long as you preſerve your own finances uninvolved.

Study

Study *Oeconomics*, therefore, with at leaſt as much attention as thoſe ſciences which terminate chiefly in ſpeculation. But I muſt repeat the caution againſt exceſſive parſimony. The caution may not appear to be neceſſary to you at preſent; for you are conſcious, and I am ready to allow with pleaſure, that you are as liberal as becomes your birth and property.

But avarice has ever been one of the ſtrongeſt paſſions of human nature; and it encreaſes perverſely, when there is the leaſt occaſion for it, in age and in affluence.

I am, &c.

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LETTER XXVIII.

MY LORD,

I THANK you for the letters which you often ſend me, containing enquiries ſuggeſted by your own reading and reflection. You know I never meant to write a regular ſyſtem in a familiar correſpondence. Your ſuggeſtions of occaſional topics agreeably breaks the chain of a too formal arrangement.

In ſtudying Ethics, you ſay you could not be diſguſted, as well as perplexed, by the diverſity of opinion concerning the CHIEF GOOD OF MAN. You aſk me my opinion concerning the grand queſtion, In what conſiſts happineſs? It is a ſubject on which I might involve you and myſelf in a long diſquiſition: but take the opinions of a modern philoſopher, a little dilated.

Mr. Paley enumerates four particulars in which happineſs conſiſts:

1ſt, The

1ſt, The exerciſe of the ſocial affections.

2dly, The exerciſe of our faculties, either of body or mind, in the purſuit of ſome *engaging* end; becauſe engagement is the great point to be purſued.

3dly, Happineſs depends upon the prudent conſtitution of the HABITS. Set the *habits* in ſuch a manner, that every change may be a change for the better.

4thly, Happineſs conſiſts in health. When we are in perfect health and ſpirits, we feel in ourſelves a happineſs, independent of any outward gratification whatever.

Let us conſider theſe particulars in their order.

In the firſt place, happineſs conſiſts in the exerciſe of the ſocial affections.

Your Lordſhip has no doubt experienced the ſweet ſenſations attending the kind affections. There was a complacency diffuſed itſelf over your boſom, whenever you acted kindly, affectionately, cordially. Cheriſh ſuch ſenſations. Sorry am I to ſay, that this fountain of happineſs is often choked and dried up in the circles of gaiety and pleaſure to which your rank will introduce you; and the highly-poliſhed man

of

of fashion becomes a selfish animal, seeking only his own gratification: he deceives himself by his greediness: he loses one of the sweetest enjoyments of life: he becomes narrow minded, morose, imperious, and consequently very unamiable to all around him, even to his dependents and expectants; they secretly despise him, while, for their own interest, they court his favour. As you value your happiness, never lose sight of this first requisite to solid enjoyment, the exercise of the social affections.

The second particular is, the exercise of our faculties, either of body or mind, in the pursuit of some *engaging* end.

But here, my Lord, great caution is necessary. There are ends very engaging, which are finally productive of mischief and misery. I hope you will avoid gaming entirely; it is certainly *engaging*, but its consequences tend to degrade nobility: it introduces to low company; it endangers the estate; it occupies the mind so closely, as to leave little attention for the really *noble* objects which ought to *engage* men distinguished in society by titles and by many valuable privileges. Let the charms of science engage you: let the improvement

ment of arts engage you: let the pleaſures of converſation or ſtudy engage you: let politics engage you; I do not mean the politics of a party, but the enlarged liberal politics of a philanthropiſt, and a citizen of the world, as well as of a Briton. Be conſtantly occupied in ſome laudable, honourable, uſeful purſuit, and you will feel it your happineſs. When the ſerious buſineſs of life is laid aſide awhile, be engaged in amuſements which do not degrade, while they recreate. I know you diſapprove the taſte for boxing, and ſome other faſhionable modes of killing time, which, if tolerable in the loweſt plebeian, are unbecoming a peer. Surely the grand theatre of the world affords entertaining objects enough for you to contemplate, without reducing you to the neceſſity of herding with the meaneſt of the performers on it, in the meaneſt of their paſtimes.

The third requiſite to happineſs, mentioned by our philoſophical divine, is the prudent conſtitution of the habits. "Set the habits," ſays he, "in ſuch a manner, that every change may be for the better."

Do not too eagerly anticipate pleaſure. Do not *uſe up*, as he expreſſes it, the materials

terials of happineſs too ſoon: be moderate: glut not the appetite, but keep it in a ſtate ſuſceptible of *obvious* gratification. Accuſtom not yourſelf to violent pleaſures, which muſt, from their nature, be difficult to obtain, and ſhort in duration. Form a habit of deriving pleaſure from natural circumſtances, and ſuch as may occur every day in the common courſe of human life.

" In the fourth place, happineſs conſiſts in health. When we are in perfect health and ſpirits, we feel a happineſs independent of any outward circumſtances whatever."

It has been ſaid, that an attention to health ſhould be a part of our religion. Many of our nobility certainly purſue health by exerciſe; but remember, my Lord, that temperance and good hours are no leſs neceſſary than bodily agitation. Love a life of ſimplicity; endeavour not, by falſe refinement, to render man a different animal from that which God and nature have made him. As an animal, he requires reſt and refreſhment at ſeaſonable hours; and when he follows nature, he alſo, like the animals around him, commonly enjoys health and vigour. But though health is neceſſary

neceſſary to happineſs, yet ſurely it is degrading to man, eſpecially in his youth, to be ſatisfied with *health alone*; this is to live the life of a brute, or even of a vegetable. Uſe health in profitable honourable purſuits; a life ſo ſpent would be far more pleaſurable and reputable, even if it were ſhorter, than an inglorious exiſtence dragged out in liſtleſs inaction. You were not raiſed above mankind by your king and country, merely that you might eat, drink, and ſleep, without being called to account for your waſte of time. To *live merely to take exerciſe for an appetite*, and to indulge it, when obtained, in luxurious exceſs, is, for the ſake of life, to loſe its very beſt purpoſes. Yet your Lordſhip knows ſome men, who plume themſelves on blood, rank, and title, and yet employ *all* their morning in fox-hunting or phaeton-driving, that they may carouſe in the evening over dull port, and gorge dainties, rendered poiſonous by the arts of cookery. But as I have heard you expreſs yourſelf with pity on ſuch men, I need not diſſuade you from imitating their example.

I am, &c.

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LETTER XXIX.

MY LORD,

WHOEVER obſerves the preſent times, and compares them with the paſt, will diſcover, that one principal feature of them is a neglect of ſubordination. Rank is not reſpected as it uſed to be in the days of our fathers. A nobleman is leſs regarded at preſent, than a gentleman of fortune in the reign of the firſt or ſecond George.

One man is indeed ſo little ſuperior to another by nature, that the great diſtinctions that have formerly been conferred and preſerved, were more ſupported by opinion than by reality? And how was that opinion raiſed and maintained? Firſt, let us hope, by intrinſic merit; and ſecondly, we are ſure, by external appearance. The nobility lived in a ſtate of magnificence which

which awed the vulgar, by whom I mean the worthleſs of all kinds, and kept them at a due diſtance. They dreſſed with a ſplendour, which the little imitators of gentility could not equal, though they might copy at a diſtance. They reverenced themſelves and their rank, and conſequently avoided company and diverſions which lowered them in the minds of the people, over whom they were ſo pre-eminently exalted. They lived at their noble manſions hoſpitably, and travelled to and from them with a princely retinue. They were almoſt idolized, by faſcinating the gaping crowd, as creatures of a ſuperior order.

But now, your Lordſhip knows, it is the faſhion among great men to throw off all perſonal ſtate. They ſeek *otium ſine dignitate*. It is indeed a pleaſant faſhion to their inferiors, and perhaps to themſelves. But, as a body, do they conſult their intereſt, their honour, or their permanency, by leſſening that OPINION, by which chiefly they were raiſed to their ſuperiority? Let events determine. We ſee what has happened in France; FACILIS DESCENSUS. If nobility is a valuable privilege; if it conduces to the happineſs of ſociety by exciting virtue, and protecting it; then any

any mode which can ſecure its dignity inviolate and undiminiſhed, is worth attention. And be aſſured, that external pomp is neceſſary in a community where men are not univerſally philoſophers. All ſtates have inveſted magiſtrates and nobles with official garments, ſplendid coronets, maces, faſces, or ſomething to ſtrike the eyes and imagination of the mere *Fæx Romuli*, the lower orders of the people, who muſt in all ſtates be the majority.

You obſerve that the biſhops, judges, counſellors, clergy, military officers, are all decorated by the wiſdom of our anceſtors with certain robes or dreſſes, diſtinctive, ſolemn, or ſplendid. "All the world's a ſtage," ſays the poet; and if ſo, all the performers muſt appear in character, dreſſed according to the το πρεπον, the real decorum of their characters, or they will be mutually diſguſted.

Now, my Lord, no man diſlikes formality without ſubſtance more than myſelf Eaſe, and ſome degree of careleſſneſs, add a charm to private and humble life: but to thoſe who are exalted by opinion at firſt, and afterwards by the laws and conſtitution of their country, an appearance correſponding with their rank and their titles is requi-

ſite. The ſame love of eaſe and equality in appearances, which annihilate all the inſignia of ſuperiority, or civil diſtinction, will proceed in time to deſtroy the ſuperiority itſelf, in a natural and unavoidable progreſſion.

So that, my Lord, though I do not recommend *empty pride*, yet I muſt adviſe, after having adorned your hereditary rank by perſonal and acquired merit, to aſſume all the external dignity, which your anceſtors wiſely deemed neceſſary to ſupport the honour of nobility. Be nobly diſtinguiſhed in every part of your eſtabliſhment and your manſions. Mankind are ſo made, as to expect externals to correſpond with internals. You have ſenſe enough not to value yourſelf the more for a fine houſe, a fine equipage, or a fine dreſs; but the artiſan, the ſervant, the tenant, the vulgar in general, will pay a deference to you proportioned to your appearance. If you do not comply with their prejudices in this reſpect, they will ſoon conſider all the honour they pay to your birth and titles as prejudice, which they ought not to indulge. Many among the nobility of this age have demoliſhed

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the outworks; let them not be ſurpriſed if the mob ruſh in and raze the citadel.

I am, &c.

LETTER XXX.

MY LORD,

YOU took my advice, I find, and have been reading the eighth ſatire of Juvenal. I ſhould be much pleaſed to hear your comments; but you deſire my thoughts upon it. You know I am always ready to employ my literary leiſure in complying with ſuch requeſts as proceed from an ingenuous deſire of information. Such a deſire is itſelf a mark of a noble nature.

Juvenal's eighth ſatire contains ſentiments which cannot be perfectly agreeable to the feelings of a corrupt and depraved nobility. But are they founded in truth? Then adopt them, my Lord; and relin-

quiſhing in your own mind all hereditary claims to diſtinction, found them on your own perſonal merit. Emulate the firſt founder of your family, if he was raiſed by virtue. Be RE-ENNOBLED by your own efforts; ſcorning to ſhine faintly, like the moon, with reflected light. Be a ſun; not a planet, nor a ſatellite.

You have read this fine remain of antiquity in the original. It abounds in ſpirit and fire, as well as ſolid ſenſe. I ſhall not recapitulate the ſentiments, as they muſt loſe much of their force in any expreſſions but thoſe of their animated author. But let me prevail with you to learn the whole ſatire *memoriter*. You have been uſed to commit paſſages from the Latin claſſics to your memory; and you can remember nothing in any of them more conducive to your real honour, than the eighth ſatire of Juvenal. It is to be wiſhed that it may be well tranſlated, for the benefit of thoſe of the young nobility who are not ſo well able to read it in the original as your lordſhip. Even *they may make out the meaning*, with benefit to themſelves, by the aſſiſtance of *Madan's literal tranſlation*, and notes. Dryden or Johnſon ſhould have exerted all the vigour of their genius, in naturaliſing

liſing in our country, a poem ſo full of inſtruction to thoſe whoſe conduct and example is of the firſt conſequence to ſociety.

Do you think that my Lord *****, or ***, or ****, would have diſgraced their anceſtors and the peerage, by their groſs ignorance, their brutal behaviour, their low purſuits, their vulgar aſſociates, if they had been impreſſed early in life with the ideas of the manly Juvenal on true nobility? But they were wretchedly educated, ſervilely flattered, ſurrounded by mean hirelings, ready, for their own intereſt, to gratify them in every folly, and to anticipate their whimſical wants.

A claſſical education contributes more than any thing I know to ennoble the mind. A boy converſant with the ancient Greeks and Romans, imbibes the moſt generous ideas, and the tincture will not eaſily be loſt. But you will ſay that Lord ***, and ***, and **, and ****, had a claſſical education. Pardon me, my Lord, they were ſent to ſchools where they might have had it, but they had it not. They relied on private tutors and plebeian ſchool-fellows for all their exerciſes. They employed their time and thoughts in frolics, in ſpending money, and acquiring the reputation of

fine

fine fellows, who were above the plodding toil of application. They never caught the patriot ſpirit of a Junius Brutus, a Cato, or any of the noble perſonages handed down by Plutarch. But after ſpending a few years at a public ſchool, to the injury of their health and principles, in learning a little of the elements of grammar, they rapidly ran through Europe, and then returned to diſplay the effects of their education, their political, and philoſophical, and claſſical education, in corrupting boroughs, and managing an election. Feeble in mind, feeble in body, their eſtates and their characters equally ruined, they have nothing to ſupport them but an empty title, the prejudices of the people in favour of birth, and the countenance of any miniſter, who may make uſe of them as tools of their ambition.

We give, ſays Juvenal, to mangy curs, the noble names of "Lion, Tiger, Leopard." When we call ****, *****—***, and many others, LORDS, we honour them much as we do the mangy curs of Juvenal.

If ſuch men multiply, and the modern modes of education and modern manners ſeem favourable to their multiplication, can we

we expect that Nobility will be honoured in England any more than it is in France? Be assured, my Lord, that the people will trample coronets under their feet, when they no longer sparkle with the gems of virtue; and wipe off armorial bearings from the coach-doors, which have nothing to authorise them but the venal nonsense of the herald's office.

Such characters alone as that which your Lordship is generously aspiring at, can save the ancient and magnificent fabric of nobility from falling into ruin under the assaults of common sense, and that free spirit which has borne all before it in America and in France. You, and those who like you, consider what it is to be a nobleman indeed; honourable and respectable for your private and personal qualities, amiable and valuable to your generation for beneficent exertions; such only can form columns to support and adorn the splendid edifice. Will titled gamesters, players, grooms, sycophants, borough-mongers, maintain the exclusive privileges of nobility, against the united efforts of a people, who know how to estimate the real value of all political distinctions, and who, burning with a love of liberty, will not fail to destroy a *corrupt* aristocracy,

ariſtocracy, as the natural enemy of every thing TRULY NOBLE?

As I would plant and cultivate the oak of the foreſt, for the uſe of our future navies, for the defence and glory of our country; ſo would I raiſe and preſerve a riſing generation of nobles, enlightened with knowledge, animated with virtue, determined to ſupport their eminence of ſtation by eminent deſert; and like Corinthian columns in a temple, exhibiting, with the beautiful foliage of the capital, perfect uprightneſs and ſolidity.

I look forward with pride and pleaſure to that day, when the people will conſider your lordſhip as a ſupport and ornament not only of the peerage, but of the nation; and if the hand of violence ſhall be cutting down the ancient tree of nobility, command it to be ſpared for the golden branch which you, and thoſe who imitate you, ſhall diſplay to the admiring multitude.

Go, my Lord, I intreat you, and ſtudy once more the eighth ſatire of Juvenal, and commit it to your memory, never to be effaced from the tablet.

I am, &c.

LET-

LETTER XXXI.

MY LORD,

I RETURN to our literary correſpondence. But I beſeech you to interrupt me, when any thing occurs which you think neceſſary to conſider as conducive to the ornament of that illuſtrious character, A NOBLEMAN IN A FREE COUNTRY.

You deſired me, in the laſt converſation we had, to give you ſome directions for the formation of your *claſſical* library. I admire the beautiful room which you have allotted to this purpoſe. The aſpect, which is north, I approve, as you will not be incommoded by the ſun in the ſummer, and you can always make it warm enough in winter. The proſpect of the fine lawn from the bow-window, with the deer frequently feeding upon it, and the weeping birches, magnificent oaks, and deeply verdant beeches, are objects which you muſt always contemplate with ſerene pleaſure;

a ſtate of mind highly favourable to ſtudy.

I wiſh you to divide your Latin *claſſical library* into four principal compartments. You do not affect to have a very large or very curious collection of books. You very ſenſibly wiſh to have a library for uſe, rather than oſtentation.

Let the firſt compartment be entitled, "AUCTORES LINGUÆ LATINÆ ÆTATIS AUREÆ." And here place the works of Cicero complete; Plautus, Terence, Corpus Poetarum, Lucretius, Cæſar, Cornelius Nepos, Catullus, Tibullus and Propertius, Varro, Virgil, Horace, Salluſt, Livy, Juſtin, Cato, Columella, Rei Ruſtici Scriptores, Vitruvius, and Ovid.

As to the editions, as new ones are frequently coming out, conſult your very reſpectable bookſellers, Meſſrs. Egertons, or Robſon, or Payne, or White, and they will inform you with judgment and fidelity. Harwood on the claſſics, though not without miſtakes and improprieties, will be uſeful to you as a directory; eſpecially with the additional aſſiſtance of the moſt eminent bookſellers of London. I do not wiſh you to be a mere book-collector. Get your information of the beſt editions as eaſily and

and as ſoon as you can, and acquieſce in them. Your lordſhip's buſineſs is to read the contents, and not to dwell on title-pages and dates. Others may perform that miniſterial office, unleſs, from a love of books, you ſhould take delight in the reſearch, as an innocent amuſement of your leiſure.

The ſecond compartment is to be marked with the title "ÆTATIS ARGENTEÆ;" and muſt contain, Curtius, Velleius Paterculus, Valerius Maximus, Cornelius Celſus, Dictys Cretenſis, Phædrus, Seneca Rhetor, and Seneca Philoſophus, Senecæ Tragediæ, Perſius, Lucan, Petronius, Manilius and Gratius.

The third compartment includes the authors ÆTATIS ÆNEÆ, ſome of whom deſerve a better denomination; particularly the excellent Quintilian, Juvenal, Plinius Major, Plinius Minor, Suetonius, Tacitus, Florus, Statius, Valerius Flaccus, Martialis, and Silius Italicus.

The fourth compartment is of a ſtill lower character, and comprehends the authors ÆTATIS FERREÆ; A. Gellius, Apuleius, Tertullianus, Arnobius, Minutius Felix, Vegetius et Frontinus, Lactantius, Cenſorinus, Aurelius Victor, Symmachi

machi Epiſtolæ, Macrobius, Auſonius, Prudentius, Claudianus, Calphurnius et Numerianus, Ammianus Marcellinus, Apicius, Martianus Capella, Julius Fermicus, and Boethius; and conclude with Hiſtoriæ Auguſtæ Scriptores. So much for your Latin claſſical library. I ſhall reſume the ſubject of your library in my next letter.

I am, &c.

LETTER XXXII.

MY LORD,

IN recommending a library, I do not mean to tranſcribe a bookſeller's catalogue. Books are ſo numerous in all departments, that I might fill volumes in the enumeration of the titles alone. But your's is to be a *ſelect library*. Your life is to be a life of action, as well as contemplation. You will not crowd your ſhelves with

with books, that are valuable only becauſe they are rare or curious. Excellence of compoſition, and copiouſneſs or authenticity of information, will alone render books valuable in your opinion. The moſt excellent books are the commoneſt. Why became they common? Becauſe they were demanded. And why were they demanded? Becauſe they were well written; illuminated with genius, or furniſhed with treaſures of knowledge.

But I proceed to your Greek claſſical collection. You are not to be a profeſſor of the Greek language; but as a general and polite ſcholar, you are to form a juſt idea of the poets, the orators, the hiſtorians, and the philoſophers, of that enlightened country. You read Greek with facility; therefore you will not object to admitting the beſt Greek authors into your library; they will not be ſtrangers to you. Enter therefore Homer, Heſiod, Herodotus, Thucydides, Æſchylus, Euripides, Sophocles, Plato, Ariſtotle, Demoſthenes, Iſocrates, Xenophon, Ariſtophanes, Pindar, Strabo, Dionyſius of Halicarnaſſus, Plutarch, Athenæus, Marcus Antoninus, Longinus, Epictetus, Theocritus, Lucian, and Anacreon. Here will be Greek enough; and

probably

probably much more than you will be able, in an active life, to read with attention. But you will read ſomething of all of them, that you may not be ignorant of what the world has ſo long admired, and that you may derive ſomething from them for the improvement of your own ſtyle.

There are many other Greek authors of inferior note, whom you will add to your collection, if you find any occaſion for them, or are impelled by a deſire of *ſingular* eminence in Grecian literature; an ambition which, perhaps, is not to be expected in one who is elevated to high rank, that he may take an *active* part in legiſlation, and the government of his country. Your models are not a Barnes, a Bentley, a Toup; but a Chatham. Lord Chatham was an excellent ſcholar, and, I believe, a good Grecian; but, then, he read Greek as a ſtateſman and a philoſopher, not as a critic or a grammarian. So will you, my Lord, if you follow the advice of your friend.

I am, &c.

LETTER XXXIII.

MY LORD,

EXPECT not that I ſhall aſſume the office of dictating to you every book which you are to place in your library. Chuſe for yourſelf; go into the bookſellers' ſhops, and make purchaſes according to your inclination. You will have a great pleaſure in exerciſing your own judgment in ſelecting your library. You will love your books the better for it, and read them with more avidity. It is a misfortune attending great riches and high rank, that their poſſeſſors do not act enough for themſelves; but procure the eaſieſt and pleaſanteſt things to be done for them by their dependents, agents, factors, and officious friends. In vain has Providence given them eyes, hands, and common ſenſe; they muſt ſee, act, and think, by the organs of others. If ſuch be the privilege of no-

ble

ble birth, it ſhould be deprecated as a calamity. The powers of action and of thinking are gifts of nature, ſuperior to any which monarchs have to beſtow. Beware of falling into that indolence, to which a facility of obtaining ſubſtitutes, in your Lordſhip's ſituation, too eaſily ſeduces the incautious.

I will not therefore undertake to furniſh your Engliſh library. Look into the catalogues; frequent the ſhops; obtain a knowledge of books ſufficient for your purpoſe, by actual inſpection. You will have great pleaſure in finding a book you want in a catalogue; and will haſten, with all the ardour of an *amateur*, to purchaſe it before it is gone. Much literary amuſement and knowledge may be acquired by collecting your own books in perſon. Arrange them according to your own judgment; and let not your library be furniſhed, as it is papered or painted, by the yard, and without your own interpoſition.

Maps, charts, chronological tables, globes, teleſcopes, and all the proper furniture of the library, you will not fail to procure; but you will chuſe for yourſelf by actual obſervation, and by compariſon: the very choice

choice is an improving amuſement; and you will like the various articles better, and uſe them more attentively, when they have coſt you ſome time, and ſome pains, in their ſelection.

Do you not think it a great diſgrace to nobility, that certain rich lords (I hope they are few) poſſeſs little or no library, never purchaſe a book, and conſider all money thrown away, that is not expended on horſes, dogs, wine, and elections? Such men are all body without mind; *corpus ſine mente*, as Horace ſays. But if ſuch ſhould increaſe, will not the peerage ſink in public eſteem; and may not an enlightened people riſe with indignation, and demoliſh the ariſtocracy? Noblemen are lights upon a hill; they attract univerſal attention. If their light burns dimly, or emits an evil odour in the ſocket, there is danger leſt it ſhould be extinguiſhed, and the uſeleſs beacon levelled with the earth. There are times when the people are ready enough to pay homage to talents and virtue, but they were never leſs diſpoſed to worſhip golden calves.

"Nobility (ſays Agrippa, as quoted by Burton in his *Anatomy of Melancholy*) is a ſanctuary of knavery and haughtineſs, a cloak

cloak for wickedneſs, and the execrable vices of pride, fraud, contempt, boaſting, oppreſſion, diſſimulation, luſt, gluttony, malice, ignorance, and impiety."

God forbid that this repreſentation ſhould be generally juſt in our country. If the people ſhould be of opinion that it is ſo at any time, depend upon it the pageant is at an end, and dukes, marquiſes, earls, viſcounts, and barons, come off the ſtage Meſſrs. EGALITES.

Whether ſuch an event would be beneficial to mankind, I preſume not to decide; but I rather wiſh to preſerve any inſtitution that may raiſe human nature, and ſtimulate to generous exertion. Such I think the order of nobility, under due regulations; for honour is the nurſe of virtue, as well as of the arts.

In the fabric of the political edifice, nobility has been a beautiful and ſubſtantial column: may it remain ſo, and may you, my Lord, form one of its moſt admired embelliſhments. In order to be ſo, much time muſt be ſpent in your library. It is MIND, and MIND only, which can give real and laſting dignity. Externals are very proper to ſet it off, as foils to increaſe the brilliancy

of

of a jewel; but the foil gives no real value to French paſte.

But what ſhall we ſay of thoſe noblemen who never read? Their minds are no leſs coarſe and empty than thoſe of their footmen. Let us *bear* with them, however, while we can: but your ſpirit will, I hope, always keep you diſtinguiſhed from thoſe that are only to be *tolerated*.

I am, &c.

LETTER XXXIV.

MY LORD,

AN ancient manſion, or an old oak, UNDECAYED, are venerable. The mind approaches them with a kind of awe. So an ancient family, long famous for its virtues and proſperity, and ſtill flouriſhing, is naturally productive of eſteem. But if the old manſion is reduced to a mere heap of rubbiſh, and the old oak rotten,

we

we paſs them unnoticed, or conſider them as incumbrances of the ground. Apply this image to fallen, corrupt nobility.

To uſe a vulgar phraſe, you *muſt keep it up*, my Lord. Send a poor, puny, degenerate lord, deſcended from the conqueror, with no abilities of mind and body, and a healthy, virtuous, and able plebeian, into a foreign country, among perfect ſtrangers, without any diſtinction of dreſs; and the ſtrangers will ſoon determine which is the nobleman. Nature produces gold, the king ſtamps it, and it paſſes currant as a guinea; but if the guinea has been clipt, or if there is too much alloy in it, it will be rejected at the exchange. The pure gold, without any ſtamp at the *mint*, will always retain its value according to its weight. Stamp your gold, however, with virtuous qualities, ſuch as affability, gentleneſs, courage, good temper, magnanimity, learning, eloquence, generoſity, and it will never ſuffer the diſgrace of being cut aſſunder by the ſheers, and caſt into the crucible.

I am far from diſparaging nobility. The times are rather unfavourable to it; and I am endeavouring to render it really venerable, by founding its fancied ſuperiority on

on real pre-eminence. Noblemen may indeed value themſelves highly; but ſelf-value does not increaſe their real value. Their real value is that alone at which they are eſteemed by the public It is not the ſeller, but the buyer, that determines the price of a commodity.

Convinced as I am that you have early imbibed theſe ſentiments, I ſhould not inculate them again, had you not informed me, that two of three young lords, with whom you often aſſociate, had endeavoured to perſuade you, that there is a dignity in birth, independent of perſonal merit, or beneficent exertion. They ſpend their time chiefly in the ſtable, at the tavern, and at the gaming-houſe; they ſubſtitute a horſe-laugh in the place of all argument; and they would willingly reduce you, by ridiculing your virtues, to a level with their own degenerate ſtate. But what ſay the people at large, on whom both you and they muſt depend for a continuance of your honours and privileges? they bid you caſt your eyes over the Britiſh Channel, and learn in time a leſſon of caution.

Only conſider the uſeleſs life of theſe young noblemen, whoſe fortunes are princely, and whoſe titles, in *ſound, right honourable.*

honourable. They riſe at twelve, they dreſs, they ride, they dine, they game, they go to ſome public place, they ſup, they drink to exceſs, and then retire again, and renew the ſame contemptible round on the morrow. Can you wonder that the people view their civil diſtinctions with an evil eye? When ſuch an one is on his departure, let him take a retroſpective view of his life: What have I done? may he aſk: my life has been uſeleſs to others, and to myſelf diſhonourable. Am I one of the lords of the creation, as well as a lord in civil rank, diſtinguiſhed above others by my country? If nature had made me a tree, or an animal without reaſon, I might probably have been more uſeful than I have been, and more truly eſtimable.

Never let the falſe wit and rude converſation of ſuch degenerate nobles, ſtop you in your honourable career. Treat them with politeneſs, but act and ſpeak with ſpirit; and, above all, perſevere in the path of honour which you have choſen, and mark the end of your choice.

I am, &c.

LETTER XXXV.

MY LORD,

HEALTH makes the beſt blood, not nobility. I could not help adopting this idea, on ſeeing poor Lord **** at the coffee-room. He is but two and twenty, and he has all the infirmity of threeſcore and ten. He was born feeble; and yet ſent early to one of the faſhionable ſchools, becauſe his father and grandfather were educated there. His pockets were full of money, and he indulged himſelf, in conſequence, with every luxury in eating and drinking. High-ſeaſoned food, and brandy and water, every day, at the age of fourteen! Sad havoc it made in his feeble frame! A dreadful diſeaſe, at ſixteen, introduced the decrepitude of old age at twenty-one. And there he ſtands (and, alas! can hardly ſtand) a melancholy example of the folly of parents, in ſacrificing

ing the health and happineſs of their children to faſhion. His ſervant is the ſon of one of his tenants, and of the ſame age as himſelf. How ſtrong and hale! how florid his complexion! how chearful his looks! Poor Lord **** would give up all his pedigree for half his footman's vigour.

It is a great error of the preſent age, to bring boys forward too ſoon. They are made little men, and they continue little men. Unfortunately this is in a peculiar manner the caſe of the rich and great. What poor creatures are many who are born to ſit in the ſenate-houſe, above their fellow-citizens, with coronets and robes of honour! Their whole buſineſs is to take care of their health; how can they watch over a nation? They may indeed give a feeble-voice at the command of a miniſter; but will the people reſpect them? And does not their imbecility of mind and body, beſides the great misfortune of it to themſelves, endanger the exiſtence of their order, by rendering it contemptible?

Among other modes of reſtoring luſtre to the peerage, if it be true that it is tarniſhed, care ſhould be taken, in early youth, to prevent the body from being weakened by exceſs or effeminacy. A ſchool in a great

great, corrupt, and unhealthy metropolis, ſhould never be choſen by thoſe who are able to ſelect the place of their children's education. The diet of young perſons ſhould be plain, yet always plentiful. Early hours of retiring to repoſe, and riſing from it, ſhould be conſtantly inſiſted upon. Boys ſhould not be introduced to the luxuries of a nobleman's table, not even their father's, nor ſuffered to drink wine, or any ſtrong liquor.

Fortunately for you, you were educated in the country, and with rural ſimplicity of diet and accommodation. You therefore preſerved your health, while you acquired thoſe ſolid accompliſhments, which will laſt you through life. But the danger is not yet over: the late hours which modern life renders almoſt unavoidable, are certainly a deviation from nature, and therefore debilitating. The luxury of the table is alſo carried to a great height; and exceſs in wine, at an early age, has become, in certain elevated circles, faſhionable.

Be *ſingular*, my lord, in avoiding ſuch practices as will render you an old man before your time. Take care not to reduce yourſelf to ſuch a ſtate as may oblige you

to become a valetudinarian for life. Strength of body is neceſſary to ſtrength of mind. Temperance will contribute to both; but let it not run into exceſs, and become the abſtinence of a devotee. And let not your exerciſe take up all your time, and ſerve only, as is the caſe with ſome of the fox-hunters, to give an appetite for nocturnal orgies, or the carouſals of groſs gluttony, and unideal conviviality.

I am, &c.

LETTER XXXVI.

MY LORD,

YOU reprimand me in a pleaſant ſtyle of raillery; and I acknowledge, with juſtice. I have digreſſed too long from literary ſubjects. But you muſt remember, that when I engaged in correſpondence with you, I told you I ſhould not write on a fixed

a fixed plan, but adopt ſuch ſubjects as occaſionally aroſe in my own mind, or were ſuggeſted by your inquiries.

Every thing connected with the true dignity of nobility falls within my deſign. Literature is certainly connected with it moſt intimately. It opens the eyes to every thing beautiful, to all that is wiſe, and great, and good among mankind. It renders one man as ſuperior to another, as man in general is ſuperior to a brute.

But, my Lord, I never intended to make you a *mere ſcholar*. I wiſhed to furniſh you with literature ſufficient to enable you, by a *general* knowledge, to proſecute your inquiries with ſucceſs into all ſubjects that may ſolicit your notice; to give you ſound principles of arts, ſciences, and polite letters; ſo that you may be able to ſupport your dignity, to ſerve your country, and to employ your leiſure pleaſantly and profitably, without running into intemperance or extravagance merely to paſs away your time. I wiſhed you to become a man of ſcience and a man of taſte, that you may become amiable in the intercourſe of common life, and eſteemed and honoured, independently of your birth, in public. I wiſhed you to be able to find the ſources of

amuſement and happineſs in yourſelf, without being driven, in diſtreſs for ſomething to do, to mere frivolity. I wiſhed you to find ſatisfaction in conſcious virtue, and in contemplation; and not to depend on others, the paltry miniſters of pride and luxury, for the means of avoiding the languor of inactivity. I was deſirous that you ſhould lay up a ſtore of ideas for the reſt of your life; that you ſhould have means of enjoyment in your library, in times of infirmity, and in old age. My intention was to poliſh your mind, to *ennoble your heart*; to add weight to your character by ſolid qualities, and cauſe the graces of your external manners to be the genuine emanation of internal elegance. Such was my intention in urging you to literary application. You need not fear the being too learned. The manners of the times, and the numerous avocations both of buſineſs and pleaſure, which you will experience in your exalted rank, will never permit ſuch a degree of application, as can render your learning an incumbrance. The more you are able to acquire in your youth, depend upon it, the happier and the more honourable you will live. The world values at a high rate the virtuous

ous qualifications of a nobleman. They appear with double luſtre in an exalted ſtation, where temptations to idleneſs and luxury are powerful. Jewels well ſet in gold are prized beyond the mere intrinſic value.

I hope, therefore, that ſo long as you enjoy life, health, and your faculties, you will devote ſome part of the day, however ſmall a part, to the ſtudy of ſcience or polite literature. Your acquiſitions are already conſiderable, and conſtant attention to their preſervation and extenſion, will render you, without painful labour, ſuperior in attainments to moſt of your compeers.

I am, &c.

LET

LETTER XXXVII.

MY LORD,

IT can ſcarcely have eſcaped your obſervation, that ſcience has been carried to great heights of improvement by men who are enemies to monarchy, enemies to religious eſtabliſhments, and enemies to the order of nobility. Their knowledge and their virtues have given them a *perſonal* weight and influence in the world, that few noblemen, however ancient their families, and large their eſtates, are able to counterpoiſe. The influence of many noblemen extends ſcarcely beyond their own tenants, or a few rotten boroughs; but the influence of theſe *poor plebeians*, ennobled only by their own labours in their libraries, has extended, and is at this moment extending, all over Europe and America. You ſee political phænomena which our fathers could never have predicted. Extenſive em-

pires,

pires, without kings, without nobles, without biſhops. Whether for the good of mankind or not, it is a wonderful effect of *perſonal* exertion. Writers may be proud of their power; for they have done what all the kings and nobles in the world, with the aſſiſtance of ſtanding armies, could never have effected. Would you avoid INNOVATIONS in England? Would you preſerve the magnificent Gothic pile of our anceſtors uninjured? Then add perſonal merit to the ariſtocracy. Let genius, learning, and virtue, outſhine the pearls and jewels of the peer's coronet; and this country will ſtill, ſuch are its prepoſſeſſions in favour of nobility, honour and ſupport it.

To make a ſolid improvement in *ſcience*, and even to judge of the improvements made by others, it is neceſſary that you ſhould make a proficiency in Mathematics; a ſubject which I ſhall reſume in my next letter.

I am, &c.

LET-

LETTER XXXVIII.

MY LORD,

THINK not that I ſhall adviſe you to grow pale over complicated diagrams and long calculations, like ſome poor *philomath*, in the unſocial cells of a college. I recommend the ſtudy of the Mathematics to you as preparatory to uſeful exertions in active life. In the firſt place, they are the beſt Logic. They ſuperinduce habits of attention, preciſion, and accuracy of reaſoning, on all ſubjects which fall under our conſideration.

But in the next place, they are neceſſary as inſtruments in attaining to the nobleſt ſciences. There can be no doubt of their value and utility. Begin then, my Lord, with reſolution not to be deterred by the idea of difficulty. There is a delight in the evident truth elicited by this ſtudy, which more than repays all the labour. Strong minds

minds love ſtrong exerciſe, and feel their vigour augmented by a conflict with difficulty.

You are already a proficient in Arithmetic. But you will do well to ſecure your attainments in this ſcience, by a repetition of your paſt ſtudies in it. Algebra will next claim your attention; and it is ſuperfluous to recommend to you the volumes of Profeſſor Saunderſon.

If you chuſe an eaſy introduction to the Mathematics, let me recommend to your attentive peruſal, the three volumes of Dr. Wells. That author has a clear and very happy mode of inſtruction. Deep Mathematicians will deſpiſe a mere elementary book like his; but you, who are in ſearch of the eaſieſt methods of attaining to ſcience, will condeſcend to uſe the moſt obvious and unoſtentatious aſſiſtance.

After reading Wells, go through Euclid's Elements with cloſe attention; and then, as you are not to be a profeſſor, you will have Mathematics enough for all your purpoſes. If, indeed, you feel in yourſelf a genius for Mathematics, purſue them with the perſeverance of a Newton. All natural propenſities to ſcience are to be indulged without reſtraint. But if I were to adviſe

you to involve yourſelf in the abſtruſer ſtudies of Mathematics, the utility of which ſeems to terminate in ſpeculation, what is to become of our ſtateſman, our orator, our patriot? No; life is ſhort, art long, health precious. I cannot urge you to ſpend your time and ſpirits in ſtudies, the reſult of which, after all your labour, will only afford a little amuſement to a few recluſe ſtudents in one or two univerſities.

The Mathematics you acquire, are to lead you to judge of Aſtronomy, Navigation, Fortification, Architecture, uſeful Mechanics, Revenue, Tactics, National Wealth, Arts, and Manufactures.

You muſt have the aſſiſtance of living inſtructors for improvement in all theſe branches of knowledge. But the *principles* you muſt acquire from books. Cultivate an acquaintance with the ableſt men in every department, and their converſation and advice will greatly abridge the labour of ſtudy; but ſtudy you muſt in the firſt inſtance, in order to be qualified to benefit by their inſtruction. Happily the nation abounds with men deeply verſed in Natural and Experimental Philoſophy. A nobleman may eaſily draw out their rich ſtores, by ſoliciting their acquaintance. It is one great

great advantage of high rank, that men of merit are always ready to repay the countenance they receive from it, by the moſt liberal communication of that excellence which their talents and labours have acquired, but which no money can purchaſe, and no monarch beſtow. Let the coronet be reſpectfully taken off, eſpecially in youth, to plebeian heads adorned with genius and ſcience. It will be replaced, and ſhine with additional brilliancy.

I am, &c.

LET-

LETTER XXXIX.

MY LORD,

I DID promiſe you a letter upon Hiſtory. But why need I urge you to ſtudy it? You know its value to a ſtateſman and an orator. It is indiſpenſably neceſſary. But it is a moſt extenſive field. A life may be ſpent in traverſing it. You never can, conſiſtently with your other engagements, read the hiſtory of all ages and all countries. The life of an antediluvian, and the conſtitution of one, would be neceſſary to read attentively, all that have been written on *Hiſtory* alone, much more to ſtudy all the ſciences and parts of knowledge which I have already recommended.

What muſt be done? *Quid brevi fortes jaculamur ævo multa?* My Lord, graſp as much as you can; and what you cannot hold or reach, muſt be ſuffered to eſcape. An avarice of knowledge is a laudable avarice

rice indeed; but yet, even here, contentment muſt be learned, if we would be happy. Alps on Alps ariſe. But if we cannot reach the ſummit, we may reach ſome deſirable eminence, enjoy a noble proſpect, and ſit down, if we are wearied, far more elevated, and more rationally happy than the ſhepherd in the vale. Our view is greatly extended, though we ſtill know that our ſenſible horizon falls infinitely ſhort of the rational.

Let us endeavour to abbreviate our hiſtorical labour, by ſelecting whatever is uſeful, and foregoing whatever may be diſpenſed with, though entertaining to the imagination, and calculated to gratify curioſity.

You *muſt* read the Grecian, the Roman, the Engliſh hiſtorians, and the hiſtory of modern Europe. No man can pretend to letters who is utterly unacquainted with theſe.

We have abundance of hiſtories of Greece and Rome compiled by the moderns. But my advice is, "go to the fountain-head." Read Herodotus, Thucydides, Livy, and Tacitus; or, if you will drink at the ſtreams, read Rollin; after theſe read whatever hiſtorian you beſt approve, remembering,

membering, as I have more than once repeated, that what you read from choice and inclination, will make the deepeſt impreſſion, and be retained the longeſt in the memory. Only give me leave to ſay, that as there is ſuch choice of hiſtorians, you ſhould read thoſe chiefly that have written in the moſt claſſical ſtyle, leſt in acquiring information you contract a barbariſm of language, and impede your progreſs toward one grand purpoſe of your ſtudies, PARLIAMENTARY ELOQUENCE. Great ſtores of eloquence are to be derived from Livy. His ſpeeches are full of weight and dignity; and he who can imitate them ſucceſsfully, will always be impreſſive.

There is a great deal of hiſtory very unintereſting. This muſt be ſtudied, if ſtudied at all, in chronological tables, and referred to when occaſion requires, by dictionaries and indexes. I cannot conſent that a warm and vivid genius like yours ſhould be chilled by mere dates, proper names, and dull matters of fact. Survey thoſe hiſtorical pictures, where the drawing is ſtrong, and the colouring rich; and you will receive ſuch pleaſure as will fix the tranſactions indelibly in your memory. The faint narrations of unintereſting events will

will waſte your time, and ſoon vaniſh from your mind. They are only fit for dull *matter-of-fact* men.

Modern Hiſtory, whether from the inferior genius of the hiſtorians, or the little heroiſm of modern manners, is far leſs ſtriking to the imagination than ancient; but to a ſtateſman it is highly uſeful. Procure the beſt hiſtorians of every country. Your own will of courſe claim your peculiar attention. Many complain that we have no good hiſtorian of our country. You will conſult the moſt approved; and Fame points them out ſufficiently to your notice. Rapin, Hume, Robertſon, Smollet, and the authors to whom they refer in their margins, will furniſh you with as much knowledge in this province as you can eaſily retain. As to party, you muſt judge for youtſelf how far it miſled the minds of theſe popular writers. As a critic and man of taſte, I think you will agree with me that we have not yet a claſſical writer of Engliſh hiſtory. Where are the living pictures of Livy? But information muſt be obtained, whether the modes of receiving it are pleaſant or diſguſtful.

Voltaire writes modern hiſtory in an entertaining manner; and to him you will have

have recourſe. The difficulty will be to prevail upon yourſelf to read dull annaliſts, dreary treaties and negociations, and dry proceedings of councils, conventions, and ſenates. But if neceſſary to your own honour and your country's, you will ſubmit with patience to the toil: I wiſh you ſoon to emerge from the dark mine to pleaſanter ſcenes, where not only reaſon and memory are exerciſed, but the imagination delighted.

I am, &c.

LETTER XL.

MY LORD,

YOU tell me that you again incurred the deriſion of your company. They laughed at the downfal of nobility in England. They think it ſo unlikely as to be next to impoſſible; and they treated with contempt

contempt your wish that they would unite with you in rendering it more respectable in the eyes of the public. They sent you, as you express it, to Coventry; they called you a pedant, and pretended to think you a fool.

These nobles, your companions, perhaps three or four years ago, would have laughed at the idea of the dethronement of the *Grand Monarque*, and the abolition of nobility in France. They once would have laughed at the idea of American independence. Ridicule is entertaining; but furnishes no argument. You see facts, my Lord, equally, or perhaps more unlikely, than the abolition of nobility in England, have taken place in other countries. It never can be unwise to take timely precautions. All who understand the real state of this country, know that there are many in it who wish to see the order of nobility abolished. They are no less indefatigable than sagacious in pursuing their objects; and the spirit of the times, and the great events which have recently happened, are certainly favourable to their purposes.

What remains but that the nobility prove to the world that their order is really beneficial to society? And how can they do this

this more effectually, than by rendering themſelves as ſuperior in public virtue and uſeful learning, as they are in civil pre-eminence? *Perſonal merit* is a claim to ſuperiority, which the moſt clamorous leveller cannot diſpute. INSIGNIFICANCE, crowned with a coronet, dwelling in a magnificent houſe, riding in a ſplendid coach, with arms on the ſide, and attended with crowds of liveried hirelings, will, in this age, be deſpiſed by all who are not in ſome mode or other paid for their obeiſance; and when this contempt becomes general, what ſhall ſupport an order of men originally raiſed above their fellows, by an opinion of the ſuperior worth and virtue of their anceſtors?

Let your merry companions laugh as they pleaſe, they muſt in their hearts eſteem you, and all, who, like you, are endeavouring to equal or to exceed the firſt founders of their family. Go on then confidently. If any thing can ſave the tottering fabric from falling, it is ſuch a column, at once graceful and maſſy, as I hope you will one day appear in the eyes of all men.

Who knows not that human affairs, after our beſt endeavours, will ever remain far below

below perfection? Who requires to be told that man, however elevated, is ſtill an infirm, frail, erring creature; and that noblemen are ſtill ſubject to all the frailties fleſh is heir to? Yet ſociety will always expect, that thoſe who enjoy peculiar privileges ſhould, in the main, and upon the whole, notwithſtanding a few exceptions, appear to deſerve them, by returning ſervices for advantages enjoyed, and diſtinctions claimed. What is ſociety the better becauſe certain men are adorned with titles, and eat more delicately, and dwell more ſumptuouſly, and ride more ſplendidly, and reclining in haughtineſs and lazy luxury, look down with contempt on the virtuous and induſtrious tribes, who by their labours, are really increaſing the comforts of life, and diminiſhing its evils? Noblemen, regardleſs of themſelves and the public, and degenerated to grooms, and gameſters, and gluttons, will not be for ever tolerated in a country where taxes are high and the preſs free. Therefore, if the maintenance of the order is deſirable to themſelves, they muſt ſhake off a moſt diſhonourable indolence, and become what their anceſtors were ſuppoſed to have been, when they were ſeparated by privileges from the maſs of CITIZENS.

Independently

Independently of all political conſiderations, and all regard to the honour and duration of their order, I am ſure that as MEN they will feel themſelves happier, by a life of active virtue and extenſive beneficence. There is every reaſon to urge them to labour in improving their minds and exalting their nature. And as the *corruption of the beſt things becomes the worſt*, degenerate nobility is infinitely baſer than plebeian depravity or vulgar inſignificance.

I am, &c.

LET-

LETTER XLI.

MY LORD,

YOUR mention of thoſe companions, who laugh at your regular application to letters, and your generous aſpirations after every excellence, leads me to conſider the importance of aſſociating with men of enlightened minds and reſpectable characters.

A Nobleman like you, enjoys the ineſtimable privilege of ſelecting his company from the mixed multitude. You are right indeed to ſelect *pleaſant* companions; for as men meet in ſociety for mutual delight, the very purpoſe of their meeting would be fruſtrated by aſſociating with the moroſe.

But be aſſured that the pleaſantneſs of a companion does not always depend upon his levity. Mirth and jollity may paſs away a vacant

a vacant hour in thoughtleſſneſs; but good ſenſe, information, taſte, and wit, are neceſſary to give ſociety its higheſt reliſh. Remember too, that your company ſhould have the advantage of *character*, if you value your own.

I hope therefore, that you will not give yourſelf up, like ſome whom the public ſpeaks of freely, to the ſociety of men whoſe knowledge is confined to jockeyſhip, making of bets, feaſting, playing, boxing, cock-fighting, cricketing, and other frivolous amuſements, from which the people at large can receive no advantage; which often promote riot and diſorder; which produce no good, and mitigate no evil. Are noblemen allowed excluſive privileges, and loaded with riches and honours, that they may patronize and countenance thoſe whom the middle rank, occupied in honeſt induſtry, conſider as little better than vagabonds and outcaſts of ſociety? They may be pleaſant, honeſt fellows in their way; but the public deſpiſes them; and they will involve thoſe of the nobility who are always ſeen with them, in that contempt into which themſelves have fallen, never more to riſe.

It is said that very great men often delight in the company of very little men, and that princes and nobles are remarkable for their attachment to worthless company. What can be the causes? Among others, this perhaps is one. Nobles, not furnished with personal merit corresponding with their elevation, are afraid of sinking in the presence of persons who are distinguished by great talents natural and acquired. To preserve their rank at the convivial table, they think it best to associate with men whose humble acquirements and contemptible characters do not encroach upon their self-importance. But this is a double misfortune; a misfortune to themselves, who are thus excluded from the pleasure and advantage of company really good; and a misfortune to men of merit, who are suffered to live unpatronized and unnoticed by those, who lavish all their favours on their contemptible parasites. There is no conduct of the nobility which exasperates the honest and independent part of the people more, than this degrading predilection for men, who, however pleasing they may be as buffoons, are devoid of all qualities which excite *public* respect, and promote *public* benefit.

Such

Such is my opinion of your good ſenſe, and of the taſte for excellence which you have imbibed from a voluntary peruſal of the beſt authors, that I hope and think my admonitions on this ſubject may be unneceſſary. But the example of young men of your own rank is ſeducing, and I am unwilling to omit any topic that may be beneficial.

Let me then exhort you to form a habit of aſſociation with men of letters and ſcience, with men eminent in the liberal profeſſions, with men whom the public eſteems, and on whoſe account the public will eſteem you, if you are known to ſeek and to enjoy their converſation.

"The feaſt of reaſon," is one of the moſt delightful pleaſures allowed to man in this imperfect ſtate. Invite gueſts who are able to bring their ſhare of the entertainment. Keep open houſe for all who come recommended by indubitable merit. But take care not to admit forward pretenders, who will be the firſt to ruſh in, to the entire excluſion of modeſt unpreſuming men, who muſt be drawn with a kind of gentle violence from their obſcurity.

Patroniże real worth. How few among the nobility are patrons of illuſtrious merit? there are who pretend to be ſo, and beſtow

beſtow their favours on *doubtful claims*; on men who are chiefly remarkable for a mean obſequiouſneſs, and whom the *public* ſcarcely recognize as men of any merit at all. There it an honeſt pride in real worth which delights in independence, and ſcorns to ſolicit favours of the unworthy. This pride, though really eſtimable, offends the little minds of narrow nobility. Men of great merit are therefore kept at a diſtance; while ſycophantic pretenders, favoured by the ignorance as well as mean ſpirit of titled perſons, (for to call them *noble* would be a miſnomer,) enjoy the hoſpitality, the converſation, and the lucrative appointments of thoſe who are raiſed to *higher ground*, that they may ſee, and ſeeing, may reward all real virtue in the vale beneath them.

As you muſt have obſerved how this conduct degrades individual noblemen, and diſgraces the order, you will, notwithſtanding the force of example, carefully avoid it. *Mæcenas*, though a coxcomb, had ſenſe enough to patronize ſuch men as *Horace*; and their merit has *ennobled* with immortality of fame his native inſignificance.

I am, &c.

LETTER XLII.

MY LORD,

I HAVE not forgotten that I promiſed you a letter on Philoſophy. Her name is abuſed in the preſent age, but ſhe herſelf muſt ever be eſtimable. True philoſophy is true wiſdom.

Many men aſſume to themſelves the title of philoſophers, who are very ſuperficially furniſhed with learning or ſcience; and who rely entirely on the ſtrength of their own reaſon, and the ſhort experience of their own lives. As an inſtance of their ſuperiority, they controvert all the opinions which have been long eſtabliſhed among mankind, as PREJUDICES. They may ſometimes be right in abſtract theory; but they would do well to conſider whether the removal of *prejudices*, which for ages have been found beneficial to mankind at large, conducive to good order, exciting men.

raiſing

raiſing emulation, and affording comfort and amuſement, is not as unworthy of philoſophy, as it is of benevolence. Auſtere in their manners, uncandid in their judgment, dogmatical in their doctrines, they are not to be imitated by a learned, generous, liberal minded, good-natured NOBLEMAN. Their philoſophy is not the philoſophy which I recommend to your lordſhip. It is too mean for a mind cultivated by elegant letters, poliſhed by the fine arts, and attentive to whatever embelliſhes as well as informs the fine faculties of the human intellect. It is founded on metaphyſical refinement, narrow calculation, parſimonious œconomy, and, upon the whole, unfit for a creature furniſhed with fine feelings and an imagination, as well as with reaſon. It allows nothing to ornament, little to pleaſure, and keeps the eye ſteady fixed, like the ſordid miſer, on mere wordly utility. It is inimical to the honourable diſtinctions of rank. It would ſtrip all the gold and carving from the roof, as an appendage which adds nothing to the ſolidity of the edifice.

You, my Lord, will derive your philoſophy from the ſources of all elegance, the poliſhed writers of the beſt ages of anti-

quity. You will find a ſpirit in them which ennobles man's nature. Plato, Xenophon, Cicero, and thoſe of the moderns who have trod in their footſteps, will be your maſters in philoſophy; and while you catch their ſentiments, you will imitate their example. They were *noble* by Nature's patent. They ſtand among the *minute* philoſophers of recent times, like giants among pigmies.

Their's is the ſchool for the acquiſition of dignity. Greatneſs of ſoul is more neceſſary to make a great man, than the favour of a monarch and the blazonry of the herald; and greatneſs of ſoul is to be acquired by converſe with the heroes of antiquity; not the *fighting* heroes only, but the moral heroes; thoſe who wrote and acted with a grace and ſpirit which few modern philoſophers of the *minute* ſchool, with all their aſſuming pretenſions, have fully underſtood, or been able to emulate.

To the ancients I refer you for a juſt taſte of the beautiful and ſublime in manners and morals, as well as in compoſition. Plato, Xenophon, Plutarch, Tully, Seneca; be theſe your guides in philoſophy. After drinking at their fountains, you will learn not to overvalue the ſhallow ſtreams and

narrow rivulets of the *ſoi diſant* philoſophers of recent times. You will have a touchſtone to diſcriminate infallibly between gold and baſer metal. You will ſee the eſſential difference, however ſpeciouſly diſguiſed, between ſophiſtry and philoſophy.

Under philoſophy in this letter, your own good ſenſe will inform you, that I do not mean natural and experimental philoſophy. The moderns excel the ancients in theſe particulars, as much as manhood uſually excels childhood, or adoleſcence.

I mean the philoſophy which Cicero calls *vitæ dux, virtutis indagatrix*; and of which he ſays, in a beautiful apoſtrophe to her, *Tu inventrix legum, tu magiſtra morum et diſciplinæ. Eſt autem unus dies benè ex preceptis tuis actus—peccanti immortalitati anteferendus.*

It is that philoſophy which ſeparates, by a moral chemiſtry, truth from falſehood, right from wrong, diſpelling the clouds of error, and diſſolving the enchantments of fancy.

To her guidance I commend you, my Lord, and doubt not but that ſhe will conduct you to the PULCHRUM ET HONESTUM, to all that truly ennobles human nature. She will

will lead you, I hope, ultimately to what modern philoſophy explodes, the CHRISTIAN RELIGION.

I am, &c.

LETTER XLIII.

MY LORD,

YOU think I am beginning to preach, when I mention Religion. But why a prejudice againſt any mode of inſtruction? Indulge it not; for it is unworthy a man of ſenſe, and a philoſopher.

I *am* indeed going to preach, if to recommend Religion be to preach. You may be a good man, and a happy man, without *nobility*, without learning, without eloquence; but you cannot be either without Religion. Without Religion there will be a root of bitterneſs ſhooting up amidſt your choiceſt fruits, that will not fail to ſpoil their flavour.

favour. Thoſe who poſſeſs the largeſt ſhare of the world, and are totally immerſed in its pleaſures, are not ſo happy upon the whole, as the contented peaſant with his *piety*.

For your own comfort therefore, I truſt you will cultivate a ſpirit of devotion; that you may enjoy peace of conſcience, and the ſweet hope of protection from the King of kings, in the thouſand ſorrows which, as you are not deſtitute of a ſenſibility, you will feel in the courſe of a *checquered life*. High as you are, you are not out of the reach of misfortune. Thoſe you love as your own ſoul may die before you, or be afflicted with pain and diſeaſe that admit of no alleviation. You may drink deeply of the bitter cup yourſelf. Years of pain may be your lot. Your ſenſes will certainly decay, if you live long. The world with its pomps and vanities will gradually vaniſh from you, like a cloud in a ſummer evening, tinged with gold and purple.

Is it not worth while to cultivate in youth a devotional taſte, which in health and proſperity will furniſh you with great pleaſure; and in diſtreſs, ſickneſs, age, and death, with ſolid comfort, when nothing elſe can give any

any delight; but when grandeur, as well as riches, will appear deſpicable vanity?

And look a little beyond this world, (and leave it you muſt, whether you chuſe it or not,) and ſee what ſcenes Religion opens to the eye of faith! Hope points to them in the laſt agonies of expiring nature. Were it but a deluſion, (and you can never be ſure that it is not a reality, without an immediate revelation,) it would be worthy of cheriſhing in this mortal ſtate: but that it is not a deluſion you have great reaſon to believe, becauſe it is ſupported by ſtrong arguments; becauſe the beſt and moſt enlightened men of all ages have been religious, and on their death-beds, in their laſt accents, have left a teſtimony in its favour.

But if you diſlike preaching, I doubt not but you have a peculiar objection to long ſermons. To conclude therefore,

I am, &c.

LET-

LETTER XLIV.

MY LORD,

THE ſubject of my laſt is of too much conſequence not to be reſumed.

Man is inſtinctively a religious animal. Others approach him in reaſon, but none have an idea of a God. Many of them, as the dog, look up to man with a ſpecies of adoration, reſembling that with which he looks up to the Deity. This religious inſtinct in man is a certain proof of that dignity of human nature, which the modern philoſophers are endeavouring to depreciate.

But thoſe who claim a dignity among their fellow-creatures, will never, if they are wiſe, ſtudy to lower the dignity of the *whole race*. If there be no dignity in human nature, there can be none in any partaker of it. Nobles will act wiſely in maintaining Religion in its full vigour, if they

ſhould be actuated ſolely by ſelfiſh or political motives.

If man be a reptile, incapable of ſuſtaining a character at once good and great, how ridiculous to put a coronet on his head, and clothe him in purple! they are the greateſt levellers, who aim at levelling man with the brute. If we are all aſſes, no aſs among us will long be permitted to wear a lion's ſkin.

Indeed, poor human nature, with all its dignity, ſtands in need of every ſupport to prevent it from falling beneath itſelf. Whatever can raiſe it from the ſavage and barbarous ſtate, ought to be cheriſhed. The wild crab-ſtock muſt be grafted with the pippin.

I wiſh your Religion not to be a political one, but the ſpontaneous growth of a good and feeling heart. Yet even a political reverence for the Religion of your country is far more honourable to a Nobleman, raiſed or maintained as he is in his elevation for his ſuppoſed virtue, than an open contempt of it. Depend upon it, that ſome inſtances of this ſort have given diſguſt to the people. All the eloquence and ability of Bolingbroke have not been able to reſcue his name from infamy. And what will be thought

thought of thoſe little great men, who blaſpheme in public, and avow themſelves infidels, with ſcarcely any learning, and no peculiar ſhare of common ſenſe? Such men are ſapping the foundations of nobility, on which it has ſtood firmly for ages.

A Religion too *evidently* political will uſually be fruſtrated. The public, ever keenly penetrating into the conduct of diſtinguiſhed perſonages, will ſee that it is merely political, and then what becomes of the policy of it? It may do more injury than open impiety, becauſe it renders all profeſſions of Religion throughout ſociety ſuſpected of policy, and cauſes Religion itſelf to be conſidered as a ſtate engine. The engine will loſe its ſpring, and become a piece of lumber, when once this ſuſpicion is univerſal.

Be therefore in truth what you wiſh to appear. Are you exempted from the common lot of humanity? Do you not want conſolation which the world often has not to give? None are more wretched than the great. A thouſand cauſes increaſe that portion of miſery in them, of which all mortals muſt partake. They want the ſpur to induſtry which urges their inferiors to

to action, and conſequently makes them happy. Their appetites are palled with abundance. They areexpoſed to a thouſand temptations, happily unknown to the vulgar. They are often brought up in ignorance of all things, but thoſe which ſolicit their ſenſes. And ſhall they, proud of a little temporary diſtinction, deſpiſe that which myriads of their fellow-creatures have found to be a light to lighten their paths; a medicine for ſickneſs of mind, the moſt diſtreſſing of all languors; a vulnerary to heal the ſevereſt wounds of the boſom?

You have too much ſenſe not to ſee the vanity of all human things; the brevity of life, the weakneſs of man in his beſt eſtate; the poverty of riches, and the littleneſs of grandeur. Seeing and feeling theſe things, you will aſpire at ſomething greater, ſomething better, ſomething more ſatisfactory and more durable, than this fading ſcene, and this periſhable body, are able to afford. You will ſee a ſublimity in Religion, a true grandeur in all its views; and you will wiſh to be impreſſed with it, that your ſoul, your very eſſence may be refined, ſublimed, and truly ennobled.

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Little minds, the half learned, the empty and the conceited, are the proneſt to infidelity and irreligion. A really great mind, a mind adorned by the lights of learning, and a heart finely ſenſible of all that in its moſt perfect ſtate it ought to feel, will acknowledge with all humility its own want of ſupport, and aſpire with ardent hope to the favour of the Deity.

And let me intreat you to keep in mind, that religious impreſſions muſt be ſtamped early in life; becauſe there is great danger that the heart may become too much hardened in the world, to admit them in advanced age. The ſooner you adopt pious ſentiments, the better: but becauſe the outward appearances of Religion are often ſuſpicious, often the cloaks of hypocriſy, you will take care to avoid the oſtentation of piety. Indeed, there is not much danger of it in the preſent times: it is ſo much exploded in ſome circles in high life, that many a young man of gaiety and faſhion would rather be ſuſpected of every extravagance and folly, than of ſaying his prayers, or paying a *ſincere* reſpect either to the public or private offices of devotion. To avoid the ſuſpicion of hypocriſy, your piety will be more in your heart than on your tongue; and

and your intercourſe with Heaven with be carried on with little other privity, (except on Sundays and in the church,) than that of your own conſcience.

This ſubject is too extenſive and too important for a familiar letter; I can only give you hints upon it; you muſt improve them by reading and reflection. Give me leave to ſend you for inſtruction to the great maſters of theology in our own language; to BARROW, whoſe copious eloquence would adorn a ſenate; to SOUTH, whoſe wit, and ſound argument, and energetic ſtyle, will improve you in ſpeaking, while it convinces your reaſon, confirms your faith, animates your zeal, and inſpires your heart with manly ſentiments of duty to yourſelf, your neighbour, and your God. I mention eloquent writers, that you may not lay aſide a volume of ſermons, with the uſual complaint of dulneſs. More lively writers than Barrow and South are not to be found in the Engliſh language. I fear, if I ſhould recommend dull tomes of divinity, however ſound, I ſhould ſtand no chance of being regarded.

But why ſhould you not have a theological library? Do you think divinity concerns the

the clergy only? It concerns man, as man; and he has poor pretenſions to the character of a Nobleman, whoſe narrow, prejudiced mind leads him to think, that divinity is intereſting to none but men who follow it as a lucrative profeſſion.

Hebrew I do not recommend to you; becauſe you cannot comprehend in your plan every thing that is deſirable. But pray furniſh yourſelf with a Septuagint bible, a Latin bible, and an Engliſh one of the beſt edition. Procure Wetſtein's and Bengelius's teſtaments. Set apart a book-caſe in your library, for the beſt writings of celebrated laymen of our own country in divinity; ſuch as Locke, Addiſon, Nelſon, Weſt, and Lyttelton: and be not aſhamed of admitting among them, the celebrated writers of ſermons, whoſe compoſitions, conſidered only as fine pieces of literature, deſerve a place in every good library.

The time may come, when you will find this part of your collection the moſt agreeable. In old age it will furniſh much comfort. Happy for you it will be, if in your youth you diveſt yourſelf of thoſe prejudices againſt Religion and religious books, which, unworthy as they are of a truly philoſophic

philoſophic and noble mind, are cheriſhed as marks of ſuperiority over the VULGAR! You muſt die like the vulgar; you have nerves ſuſceptible of pain and languor like the vulgar; you may be judged and condemned like the vulgar; deign therefore to worſhip and obey the God of the vulgar. Before his eyes in what light do you think appear coronets, ribands, and ſtars? A book, of ſome authority with the people, though ſometimes neglected by the great, ſays, "Not many *noble* are called."—That they are not, muſt be their own fault, for God is no *reſpector of perſons*.

I am, &c.

LET.

LETTER XLV.

MY LORD,

GIVE me leave to write you one more letter on Religion, and I will deſiſt, leſt I ſhould find you throw away my letters, as you ſay Lord * * * did your Barrow's Sermons, when he called upon you to deſire you to take ten guineas worth of tickets for the benefit of Signior * * * *.

A Nobleman has no right to retain his diſtinctions, when he refuſes to perform on his part thoſe duties in ſociety, which the conferring or continuing of thoſe diſtinctions tacitly requires of him. He promiſes, by retaining the honours beſtowed, to reflect a luſtre back again on his country; and to contribute what he can to the maintenance of its conſtitution, both civil and eccleſiaſtical. An open avowed contempt of the religious ordinances of à country, where he is peculiarly favoured, is an inſult

ſult which the people feel, and when opportunity offers, will ſhew that they can reſent, by degrading his order.

What think you then, my Lord, of the faſhionable practice among Nobles, of ſelecting Sunday, in preference to all other days, for travelling? What paſſes on Sundays within the walls of our Patricians' manſion-houſes, even if it ſhould be improper, (which is not to be uncharitably ſurmiſed,) when it is not ſeen by the public, may neither do them harm by the example, nor degrade Nobility in their opinion. But ſplendid equipages flying about the country on Sundays, during divine ſervice, with coronets on the coach doors and on the horſes capariſons, betray an *inſolence*, which the majeſty of a people, not yet lowered by ATHEISM, will one day crub, in a manner which may render the Lordlings who *ſport them*, objects of pity. The honeſt huſbandman ſtops his plough, the weaver his loom, the ſmith quenches his fire, and the carpenter lays down his hammer, in obedience to the laws of his country, and for the preſervation of decorum; but the great Lord in the neighbourhood, an hereditary maker and guardian of the laws, and one who expects great worſhip to

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be paid to himſelf, ſets out on Sunday, on his journey to London or a place of amuſement; though, as he is totally unemployed, he might, with equal convenience to himſelf, travel on any other day. He takes with him five or ſix menial ſervants, and ſix or ſeven horſes, who are driven with cruel haſte, as if life and death depended on the ſaving of an hour; when the whole buſineſs of the journey is, that one Lord may ſit down and eat and drink with another Lord, then yawn on a ſopha, and finiſh the evening with faro. Should an ariſtocracy thus inſult a generous and *religious* people, let it not imagine itſelf founded on a rock.

If Nobles are anxious to hand down their honours, as they received them, unſullied and unimpaired, let them pay a ſcrupulous regard to public decorum. A free people will not for ever be inſulted by thoſe, whoſe uſeleſs ſtate, and luxurious indolence, they ſupport by their labour. Some Nobles may thank themſelves alone for that levelling ſpirit, which prevails in Europe, and, without great efforts of virtue among the Nobles, will triumph.

I hope, for your own ſake, you will not have routs and card-parties on Sundays; but

but that you will ſpend the day according to the laws and cuſtoms of your country: however, if you will not do ſo for your own ſake, let me prevail with you to do it for the ſake of *your order*; and for the ſake of the common people, who have their eyes fixed on your conduct, and, in ſpite of all laws and all advice, will imitate it, though they deſpiſe it in you, and though it tends to the deſtruction of their health, their characters, and their properties. If you wiſh yourſelf and your poſterity to preſerve the nobility you inherit, ſupport it, my Lord, by behaviour uniformly noble, and *publicly decorous*, as well as privately good, and internally honeſt. *Let your light ſhine before men*, or it may be extinguiſhed.

I am, &c.

LET-

LETTER XLVI.

MY LORD,

PRIDE often affects to deſpiſe, and may ſometimes really deſpiſe, popularity. But it is a ſilly pride; for what is popularity but the favour, the love, and the eſteem of the people; thoſe of our fellow-creatures who are deſtined to exiſt on this globe at the ſame time with ourſelves, and who have it greatly in their power to render our lives comfortable or uncomfortable, honourable or diſgraceful? Next to the approbation of our God and our conſciences, is the eſteem of our fellow-creatures.

Every Nobleman ſhould endeavour to be popular. If his diſpoſition lead him to rural retirement, yet he ſhould become the favourite of his neighbourhood, beloved by the poor, and eſteemed by all. Is this commonly

commonly the caſe? Go into countries where manſion-houſes of the nobility abound; aſk the neighbours their opinion of the lord at the great houſe. A ſhake of the head often ſpeaks eloquently, when the tongue, through fear of the *great man*'s perſecution, is compelled to be ſilent. But, in general, the neighbours neither love nor fear the great man, and are loquacious enough at his expence. "My Lord is very ſtrict about the game," ſays one. "My Lord does but little good with his great fortune," ſays another. "My Lord is ſcarcely ever here," ſays a third, "but always in London, or at a watering-place." —"So much the better," cry they all, "for he gives nothing away, and aſſociates with few but gamblers, who follow him into the country, as the crow follows the carrion." The *great man* brings London with him to the ſweet village retreat, where nature and ſimplicity once reigned, but whence they are driven by falſe refinement, or groſs luxury. The pleaſures he enjoys there are all ſelfiſh, or confined to a circle of companions, whom the country-people view with contempt or hatred. What becomes of his popularity? He deſpiſes it—he is above it. The low people in his neigh-

neighbourhood, even thoſe who *are* what his anceſtor *was*, are beneath his notice. The contempt is reciprocal. His Lordſhip will do them no good, and he can do them no hurt; but they have it in their power to injure him deeply, by ſpeaking of him on all occaſions diſreſpectfully. Thus, his character ſuffers; and his HONOUR, one of the moſt valuable poſſeſſions of a Nobleman, is ſullied by foul aſperſion. The very order is held in contempt on his account; and, however he may deſpiſe this evil, yet let him be aſſured, that it is in its conſequences of conſiderable magnitude. The contempt ſpreads, from a rural neighbourhood, to the whole community; as the undulating circles, cauſed by the falling of a pebble into a pond, extend themſelves gradually to its remoteſt margin.

I adviſe *you* therefore, my Lord; *you*, who are willing to retard the degradation of Nobility, to reſide at your provincial manſion in a ſtyle of magnificence adequate to your rank and fortune, and with an hoſpitality and beneficence that may compel ENVY herſelf to acknowledge, that you are no leſs noble in your nature, than by the accident of primogeniture in a patrician family.

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The Engliſh are ſtill attached to illuſtrious birth, and if it is accompanied with any virtue, pay it great reſpect. How unfortunate, that ſome nobles do all they can to eradicate the prejudices, which the people retain for them, by ſhewing that they have no pretenſions to diſtinction or ſuperiority, but the wretched ones of an *hereditary* fortune, which they diſſipate in miſchief, and an *hereditary* title, to which they are a diſgrace!

A Nobleman in the country ſhould be looked up to by the vulgar with admiration, by the gentlemen and clergy with eſteem and affection, and conſidered by all, as the UNIVERSAL FRIEND; and this, not for the paltry purpoſes of a county or borough election, but for the ſake of ſupporting the dignity which the laws of his country have conſented that he ſhall inherit or poſſeſs, certainly not for his own good only, but for the good of the ſociety. Why ſhould I agree, ſays a free citizen, to exalt my fellow-creature above me, unleſs I am to enjoy the benefit of his protection, his bounty, or his good example?

Largeſſes beſtowed for the ſake of influencing votes, or condeſcenſion ſhewn at the approach, or at the time of an election, gain no

no permanent popularity: they are ſeen through, and known to proceed from ſelfiſhneſs, meanneſs, and a contemptuous opinion of the very perſons to whom they are offered. They are a cheap and diſhonourable way of purchaſing favours that cannot be bought and ſold without betraying the country. Your kindneſs will proceed from true generoſity; noble in your ſentiments, noble in your actions, noble in your family, you will ſhew your compeers what it is to be *right honourable*. The people, inſtead of diveſting you, will wiſh to bind your brows with a brighter diadem than the coronet. I truſt to your natural diſpoſition, and to your education, that even if Nobility is to be aboliſhed, the hiſtorian, who records the event, will expreſs regret that you could not be exempted from the degradation. Indeed, you cannot be degraded. Your title may be withdrawn, your armorial enſigns effaced, but ſuch nobility as yours will emblazon itſelf. It will, if any thing can, redeem the whole order. Such, I know, is your ambition. Indulge it; and thus emulate, equal, and ſurpaſs, the anceſtor who founded your houſe.

I am, &c.

LETTER XLVII.

MY LORD,

I NEVER ſaid that ariſtocracy or nobility was neceſſary or uſeful in a ſtate. It is a queſtion which I mean not to diſcuſs. All I contend for is, that it cannot ſubſiſt long in any free country like our own, (eſpecially ſince the example of France,) when unſupported by perſonal merit; a merit as diſtinguiſhed as the rank, and titles, and privileges, with which it is honoured. Do you think, in this age, that a peerage given to a man becauſe he is *enormouſly rich*, and has employed his riches in *corrupting boroughs* for *a number of years* to ſerve a miniſter, confers ſuch honours as the people venerate? Such peerages are objects of *deriſion* among all but ſervile dependents, or mean and weak admirers of falſe grandeur. If they were unfortunately

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to multiply too fast, there is no doubt but they would accelerate a total abolition of such distinctions, like that which has happened, contrary to the expectations of most men, in a country which once idolized Nobility.

Riches and honours, united to personal merit, will always command unlimited respect. The riches acquire double value, the honours double lustre, when accompanied with weight and brilliancy of character. On the other hand, it must be owned, that personal merit appears to very great advantage, when the splendor of those showy externals throws a kind of sunshine upon it. A very little merit is magnified to a very extraordinary size, when united with birth and fortune; and great merit is then sure to have ample justice done it. What an encouragement this, for Noblemen to labour in their youth in acquiring PERSONAL MERIT.

But you justly observe, that if learning is a constituent part of this merit, it must happen among Noblemen as among all other men, that the parts necessary to acquire learning may be deficient, or may not rise above mediocrity. How then shall they ac-

quire this perſonal merit, in which alone true nobility is ſaid to conſiſt? *Perſonal merit*, my Lord, is of a very extenſive nature. A lord, we all know, may be, as well as a plebeian, a dunce; but he may ſtill have a great deal of ſuch merit as will vindicate himſelf and his order from contempt. He may *do good* in every *uſual* way, though he has not abilities to ſtrike out new modes of doing it.

If abilities are rather deficient, he may ſtill rely for reſpect, with full ſecurity, on the virtues. To do good by his property, by his influence, and by his example, requires not the *abilities* of an orator, or a great ſtateſman. Let him mean well in all his conduct, and the world will make every due allowance for the defects of nature.

But if, in deſpair of ſhining in his proper ſphere, he deſcends to the low company and amuſements of *pugiliſts*; appears in public with ſharpers, buffoons, grooms, horſe-dealers, and jockies; avoids men of ſenſe; gives no encouragement to uſeful or polite arts; and degrades himſelf by coarſe mirth, childiſh pranks, by exceſs of drinking, or any other vice; then his nobility

bility only ſerves as a torch to ſhew in a more glaring light his foul depravity.

The public, conſidering how frail and imperfect human nature ever has been, will candidly pardon, in the peerage, a few inſtances of ſuch degeneracy. They will not expect ſuperior wiſdom from men who are known to be naturally below the rank of common men in ability, though accidentally raiſed above it in ſtation. The peerage will not be aboliſhed on their account, if the men of parts, like your Lordſhip, exert themſelves to render it, upon the whole, uſeful and honourable in the eyes of their countrymen.

But let thoſe who cannot ſhine, endeavour to be uſeful. BENEFICENCE, in a Nobleman of dull intellect, or poor attainments, if exerted without *election views*, will cauſe him to be loved and honoured in his generation. Let thoſe who cannot ſay good things, do them; and the applauſe, tho' not ſo obſtreperous, will be more laſting and general.

The public, my Lord, require nothing unreaſonable. They wiſh thoſe whom they have raiſed above themſelves, not to ſink below themſelves by a voluntary indolence and

and depravity. They wiſh to ſee them ſtimulated by the virtue of their anceſtors to higher improvements than others, both moral and intellectual. They wiſh to ſee Nobility, like wiſdom, juſtified by her children; and if theſe wiſhes are never likely to be gratified, but men are to degenerate in their natural rank in proportion as they are raiſed in their civil, they then wiſh to ſee Nobility extinct, an incumberance cleared away, and the honour of human nature and ſociety vindicated, by the removal of a nuiſance.

I am, &c.

LET

LETTER XLVIII.

MY LORD,

I AM well aware that a Nobleman is but a man, and that a patent of peerage is not an APOTHEOSIS. Perfection is not to be acquired. I never aimed at an Utopian Nobility. A degree of perſonal merit, far below what appears in many plebeians whom we every day meet with in our common intercourſe with mankind, will render a Nobleman truly reſpectable. But the more merit he is able to acquire, the more honour, the more true Nobility will he poſſeſs; and the complexion of the times is ſuch, that PERSONAL MERIT was never more neceſſary to ſecure the permanency of the peerage, and to obviate the objections of ſhrewd and ſucceſsful innovators. You agree with me in this opinion. The occurrences of the preſent moment prove it to be founded. Then go on in your virtuous

tuous progreſs, unretarded by thoſe who ſay that our fears are groundleſs, or by thoſe who laugh at your virtuous ſolicitude.

Let us proceed on the ſubject of your ſtudies. You tell me you have begun reading *Taylor's Elements of Civil Law*, which I recommended to you when I laſt ſaw you. It is indeed a book admirably well adapted to the purpoſes of a noble ſtudent like you, whoſe object is to be an efficient legiſlator, an enlightened ſtateſman, a patriot unbiaſſed by party. To ſo good a claſſic as your lordſhip, it muſt afford a rich entertainment, in the fine and numerous quotations from thoſe patterns of elegance, the ancient Greeks and Romans. It is not prejudice or pedantry which extolls them. They are as ſuperior *in ſtyle* to moſt of the modern philoſophers, politicians, poets, orators, and hiſtorians, as gold is to ſilver. Their language gave them that advantage, and the pains they took in compoſition, produced a ſolidity of thought, as well as a highly finiſhed expreſſion.

Pray turn frequently to the authors referred to in the margin of Dr. Taylor's learned treatiſe. Procure a volume interleaved, and write your remarks copiouſly. I am a little ſelfiſh in that requeſt; for the ſight of it

it will afford me much pleaſure, as the exerciſe itſelf will doubtleſs promote your own improvement. You will not conſider Dr. Taylor's book as a complete treatiſe. It is a good common-place book in civil law; and if you examine the books to which it refers, you will poſſeſs every means of the beſt information in this department. You will find it an excellent collection of materials.

You have taken my advice, you ſay, and bought the whole works of Plutarch. You have bought a rich treaſure. Plutarch is a moſt valuable author; full of fine ſenſe and fine writing, too much neglected by modern readers and the ſelf-taught philoſophers. Lord Chatham ſaid in the Houſe of Commons, that the *moſt inſtructive book he ever read was Plutarch's Lives*. But the miſcellaneous treatiſes of Plutarch abound in excellent ſenſe, and are perhaps better worth your reading than his lives. We have no good tranſlation of Plutarch, and therefore you muſt read him in the original. Many and great beauties of ſtyle you will find in Plutarch, though the critics have decried it in general, with a traditionary obſequiouſneſs to an erroneous opinion, haſtily advanced, and not ſufficiently examined.

Dwell with the ſages of antiquity. You will become one of them; and adding all the dignity of a Roman, to the lights and poliſh of a high-born and high-bred Engliſhman, you will be one of the pillars of your country, and ornaments of the human race. May I live to ſee it; and have the ſatisfaction of thinking that my counſel contributed in ſome degree to finiſh the gorgeous column!

I am, &c.

LETTER XLIX.

MY LORD,

I MET with the following paſſage in Lord Bolingbroke's "*Idea of a Patriot King*," on the *behaviour of Princes*; and as it is equally applicable to *Nobles*, I ſhall tranſcribe it for your conſideration.

"Let

"Let not PRINCES flatter themſelves. They will be examined cloſely in private as well as in *public life*; and thoſe who cannot pierce further, will judge of them by the *appearances* they give in both. To obtain true popularity, that which is founded in eſteem and affection, they muſt therefore maintain their characters in *both*, and to that end neglect appearances in neither; but obſerve the *decorum* neceſſary to preſerve the eſteem, whilſt they win the affections of mankind. *Kings*, they muſt never forget that they are *Men*; *Men*, they muſt never forget that they are *Kings*. The ſentiments which one of theſe reflections of courſe inſpires, will give an humane and affable air to their whole behaviour, and make them taſte in that high elevation all the joys of ſocial life The ſentiments which the other reflection ſuggeſts, will be found very compatible with the former; and they muſt never forget that they are Kings, tho' they do not always carry the crown on their heads, nor the ſceptre in their hands. Vanity and folly muſt entrench themſelves in a conſtant affectation of ſtate; to preſerve regal dignity. A wiſe Prince will know how to preſerve it when he lays his majeſty aſide. He will dare to appear a private man,

man, and in that character he will draw to himſelf a reſpect leſs oſtentatious, but more real, and more pleaſing to him, than that which is paid to the monarch. By never ſaying what is unfit for him to ſay, he will never hear what is unfit for him to hear. By never doing what is unfit for him to do, he will never ſee what is unfit for him to ſee. Decency and propriety of manners are ſo far from leſſening the pleaſures of life, that they refine them, and give them an higher taſte. They are ſo far from reſtraining the free and eaſy commerce of ſocial life, that they baniſh the bane of it, licentiouſneſs of behaviour. Ceremony is the barrier againſt this abuſe of liberty in public, politeneſs and decency are ſo in private; and the PRINCE, *who practiſes and exacts them, will amuſe himſelf much better, and oblige thoſe who have the honour to be in his intimacy, and to ſhare his pleaſures with him, much more than he could poſſibly do by the moſt abſolute and unguarded familiarity.*"

The ſentiments of the above paſſage I choſe rather to expreſs in the words of a celebrated Nobleman than in my own, that they might have the greater authority.

But let me appeal to your own reflection, Do you not think that great men, by breaking down the outworks of their grandeur,

grandeur, have endangered the citadel? Do you not think, that if an audience is permitted to go behind the curtain and the ſcene, much of the *ſtage effect* will be loſt? And have you not obſerved, that many perſons in very high ſtations have ſtript off all their external ſtate, dreſſed in a ſtyle of vulgarity, aſſociated with perſons of no reſpectable character, played *in public* at low degrading games, and purſued vulgar and barbarous diverſions? They muſt have a very great fund of *perſonal ſuperiority* to maintain, under all this voluntary abaſement, the ſuperiority which their titles arrogate, and their country allows. But unfortunately, ſuch humiliation, ſuch company, ſuch amuſements, have a tendency to deſtroy whatever perſonal merit, education, or early habits may have produced or improved. Nobility has let itſelf down, and perhaps will find it difficult to riſe to its primitive elevation. What is once deſpiſed ſeldom reſumes its honours. Contempt, like the breath of the ſouth, taints the pureſt viands; and no art can reſtore them. That too much familiarity breeds contempt, the obſervation of mankind has reduced to a proverbial maxim. An inſtitution fonuded, like Nobility, on opinion, muſt be ſupported by opinion; and ſo

weak

weak is human nature, that a little paint and gilding is neceſſary to preſerve many eſtimable things in a due degree of eſteem. We are not yet a nation of philoſophers; but we are a nation of acute obſervers and jealous politicians. Thoſe who wiſh to enjoy the privileges of great rank, muſt be contented to wear ſome of its drapery, tho' it may feel like an incumbrance. Strip man of his dreſs—and what a poor puny biped!

There is an inflation of character, an empty pomp, as far from true greatneſs, as the unwieldy ſize of a bloated glutton from the plump condition of ſound health. This is diſplayed by men of great pride and little ability. The dignity I adviſe you to aſſume is the natural reſult of internal greatneſs; it ſits eaſy, it gives no offence, it pleaſes becauſe it is becoming, and every body pays it a *willing* deference.

Such Nobility is of indiſputable ſervice to ſociety. It raiſes a virtuous emulation. It appears with a grave and venerable air, which places the human ſpecies in a moſt favourable light; and by exhibiting appearances of perfection, facilitates the approach to it. Men will always imitate what they ſincerely admire. But aſſes in lions ſkins invite the contumelious kick of every mean quadruped.

ped. I am happy that you have already taken care that no one can juſtly ſay that you have diſgraced your anceſtors by voluntary degradation.

I am, &c.

LETTER L.

MY LORD,

SINCE the firſt inſtitution of Nobility, a new race of *Nobles* (pardon my calling them ſo) has ariſen among us, unknown and unforeſeen by our early progenitors. Commerce, manufactures, and our Eaſt India connections, have raiſed great numbers to *princely* opulence, and princely ſtate, whom the ancient Nobility would have retained in the humbleſt obſcurity as vaſſals; whom too many among the modern Nobility would, if poſſible, keep down by contempt and neglect. I ſay, if poſſible; but really, my Lord, it is impoſſible. Wealth, in a free country, will give power; and power, every

every real privilege of Nobility, but the title, a poor claim to univerſal reſpect. What, then, of ſubſtantial ſuperiority have the ancient Nobility, if they do not REBUILD THE HONOUR OF THEIR HOUSES on the baſis of their own PERSONAL MERIT? In wealth they are excelled by multitudes. In external pomp, in equipages, in manſions and attendants, in all that faſcinates the vulgar, they are exceeded. Nothing *excluſive* remains but the fancied advantage of *patrician blood* flowing in their veins; an advantage, if it be one, which does the *public no ſervice*, and adminiſters to little elſe but an empty pride. PERSONAL MERIT, however, united to this fancied advantage, and the diſtinction of a title, will come recommended ſtrongly to the prejudices of mankind; and there appears to me no other method of reſtoring the luſtre of the coronet, than by adding to the number of its *real jewels*. Falſe glitter will no longer paſs undetected. Intellectual attainments, and patriotic exertions, will ſtill keep the rich plebeians, who are treading upon the heels of Nobility, at a convenient diſtance. But the purpoſe cannot be ſerved by inſolence and haughtineſs, without

out merit, thoſe common and contemptible ſhifts of little minds in ſtations too big for them.

The Nobility in England have often treated the rich plebeian with a contempt which rouſes a dangerous ſpirit of indignation. In their country retreats they often ſcorn the private gentleman of moderate but independent fortune, who yet poſſeſſes great influence by conſtant reſidence, and by familiar, kind behaviour among the tenantry. They can return no viſits, but among their equals; unleſs at the approach of a general election, when their ſelfiſh condeſcenſion is ſeen through, and deſpiſed as an inſult; though, for the ſake of private intereſt, it may be generally connived at and patiently borne.

The diſtinction which formerly ſubſiſted between nobility and private gentlemen, or plebeians, is now leſſened, not only by the more equal diſtribution of property, but by the diſſemination of knowledge. The lower orders have frequently the advantage of patricians in education. They are compelled to ſubmit to a diſcipline in their youth, to which the rich and great cannot, or rather will not conform. With conſcious knowledge uſually ariſes a certain degree

gree of ſpirit, or, if you pleaſe, pride. This ſpirit, or pride, ſeems to yield with reluctance to claims of ſuperiority founded *only*, on *hereditary* titles, and *unacquired* property. It feels peculiar indignation when treated with contempt by thoſe who have no natural claims to honour. It muſt, tacitly at leaſt, wiſh to depreſs an artificial grandeur, which ſeems to operate, like overgrown weeds on ſalubrious plants, in keeping down the growth of real virtue.

To prevent the enmity of the powerful and very numerous men of property and perſonal merit in the middle ranks, I recommend to your Lordſhip great affability to them. Viſit them, ſhew peculiar favour to the moſt eſteemed among them, and take care, by the improvements of your mind, and the generoſity of your heart, to convince them that your ſuperiority is founded not only on your anceſtors' merit, but on your own; and that, if you had not been born a Nobleman, you would ſtill have been pre-eminent among private gentlemen by your abilities and your virtues. This deſirable object is the aim of my correſpondence; and I wiſh to ſee a Nobility ſo evidently uſeful and conſpicuouſly honourable, that, in ſpite of Envy herſelf, the

public

public voice may with one accord exclaim, "*Esto perpetua.*" Unless supported by great exertions, (I do not mean of military power,) the Nobility of Civil Establishment must *yield to the Nobility of Nature and Virtue.*

I am, &c.

LETTER LI.

MY LORD,

NOTHING has of late militated more powerfully against Nobility than the publication of Lord Chesterfield's Letters. They opened the eyes of the people, and taught them to look unhurt, and with a naked eye, at that splendor, which formerly dazzled like the sun. They led men to believe, that this fascinating superiority, which at a distance appeared so glorious, was but an imposition on mankind, like the mimic suns and moons, thunder and lightning, in the

the theatre. The man who is admitted behind the ſcenes, and ſees of what theſe are compoſed, laughs at the admiring audience.

Lord Cheſterfield has let us all behind the ſcenes: he invites us to ſee the peer dreſs for public exhibition. There is copper inſtead of gold leaf ſtamped on the leathern robe; glaſs inſtead of diamonds on the crown; paint inſtead of health's fine tints, on the meagre cheek; and a variety of maſks and diſguiſes at hand, for all the purpoſes of ſelfiſh and knaviſh deceit. The plain honeſt Engliſhman learns to conſider them who claim to be his ſuperiors by birth and title, as founding their ſuperiority in little elſe than the meaneſt and moſt contemptible cunning. Is this the wiſdom of Nobility? ſuperficial attainments, a contempt for the whole ſpecies, eſpecially the female part, a neglect of religion, a want of all *publie* ſpirit, and a moſt anxious attention to ſelf-intereſt, aggrandizement, and gratification. If man is ſo poor a creature, and human affairs ſo contemptible, and all that is paſſing on this globe mere juggling, then why put a coronet on any man's head, unleſs to mock him, as they put a cap on fools;

fools? A woollen nightcap, or a plain beaver, will afford warmth and ſhelter. Who would place a jewelled diadem on an ape's head, and a ſtar on the breaſt of a baboon, unleſs to ſhew him at a fair? If Lord Cheſterfield's principles are well founded, then, in the firſt inſtance, blot out his eſcutcheon, aboliſh his title, and let him take his rank where common ſenſe would place him, on a line with private gentlemen, unadorned and *unprivileged* by their country.

It is true, indeed, that Lord Cheſterfield's ſon, to whom the letters were addreſſed, was not a *Nobleman*. But Lord Cheſterfield probably drew forth for his uſe the choiceſt treaſures of his wiſdom; and from them the plebeian orders are to form their ideas of that which was conſidered as wiſdom by one of the moſt celebrated Noblemen of his time. They are led to ſuſpect, that ſimilar ſentiments on men and manners may prevail in others of the peerage, who diſplay the graces with few of the virtues; and the conſequence of ſuch a ſuſpicion is, a growing contempt for the order. They are led to think, that what they have uſually admired as *all-accompliſhed*, has been mere *varniſh*, ſpread on a rotten

or

or worthleſs ſubſtance. It would have been policy, in thoſe who have nothing but the externals of Nobility, to have ſuppreſſed, if poſſible, the letters of this graceful Nobleman, whoſe principles have given weight to Pope's aſſertion,

An *honeſt* man's the *nobleſt* work of God.

A Nobleman ſhould from his heart abhor all ſimulation and diſſimulation, as the poor ſhifts of *ignoble* meanneſs and cowardice. Should we venerate the lion, if he had the craft of the fox? The old Romans were true noblemen; bold, open, generous, manly; daring any thing but deceit and knavery: how would a Scipio ſink in our eſteem, if we ſaw him deſcending to the arts, artifices, and tricks of a Cheſterfield, all for his *own* intereſt, regardleſs of men in general, and of his own particular ſociety? The very dregs of the people of Rome thought and ſpoke *nobly*.

Then, my Lord, be not a Cheſterfieldian. Be aſſured that an opener and manlier character is more *pleaſing* to the *people of England*. Even ſuppoſing you to ſtudy nothing but *the art of pleaſing*, it is the beſt mode to adopt ſuch a character. Something of *heroic virtue*

virtue is expected in a Nobleman. Honour without honesty, (and how can there be honesty in simulation and dissimulation?) is a contradiction. Such honour, like a counterfeit guinea, will not bear the touchstone.

I am, &c.

LETTER LII.

MY LORD,

I MUST respect the sentiments of whole nations; and when I see a great and mighty people, enlightened by science and polished by arts, maintaining the *equality of mankind*, I pause in anxious suspense for the event of such an opinion. In the mean time, I must avow my prepossession, that the happiness of society depends on a regular

gular ſubordination. The golden ſceptre of lawful authority is often exchanged for a rod of iron in the hand of upſtart power.

Of this I am ſure; the diſturbance of ſubordination in our own country will be attended with miſery unutterable to the preſent race. And are we, who have but a ſhort time to live, to loſe all the enjoyment of life, by loſing peace and tranquillity, in order to procure an equivocal good to our poſterity?

Dreadful are the evils naturally attendant on our ſhort ſtate of exiſtence. Shall we multiply them by anarchy, confuſion, and civil war? If reforms are neceſſary, (and who ſhall ſay they are not deſirable?) let them be gradual, and the reſult of cool, diſpaſſionate debate, and not of violence. What real benefit ſhall we who now live, derive from any political reform produced by the rude hand of civil war, to compenſate the loſs of peace, property, and blood? Let us not be carried away by political enthuſiaſm, which, like the fanatical fever of Religion, ſpreads ruin round the land which it undertakes to deliver Let us purſue our purpoſes of reformation with ſteady vigour, with the wiſdom of cool experience;

experience; but never call the multitude to tear down by force, that which in due time will ſurrender at the ſummons of reaſon. Great changes in the political as well as natural body cannot ſafely be produced but in a length of time.

My Lord, it is greatly in the power of men exalted like yourſelf to civil honour, and proving your right to the exaltation by perſonal merit, to ſpeak peace to the troubled ſea of popular commotion. Reſpect will always be paid to merit adorned by the luſtre of family. Prove yourſelf a real patriot, a real philanthropiſt, and not a mere courtier, by relinquiſhing all party conſideration, and ſtanding forward the promoter of peace and good order, the friend of man, however diſtinguiſhed by rank or ſtation, the patron of human nature. You remember Virgil's fine deſcription of the power which one *man of* PERSONAL *authority* exerciſes over the multitude.

The wickedneſs and the miſery of man are ſtrongly evinced by his reſtleſſneſs, and the alacrity with which he takes up the ſword, in civil tumults. Is not the world wide enough for us all to live happy in it,

without ſhedding each other's blood? In the name of Heaven, let the ſword at laſt be ſheathed; let all rights compatible with law and order be amicably reſtored to the people; and let not the preſent generation ſacrifice its happineſs to the future, by ferocious conteſt.

Violence, on the part of government, will effect nothing durable. The ſpirit of the times requires great wiſdom and great moderation in the rulers. Public virtue is called for by the exigencies of the ſtate. Great men muſt ſtand forth, and ſubdue the multitude, not by the ſword, but by *perſuaſion*. An *opinion* of their virtues and unfeigned patriotiſm muſt ſecure the confidence of the people. Perſonal authority, founded on an opinion of ſuperior virtue and ability, will effect wonders.

Here then you will have an opportunity of diſplaying the effects of your education, the noble ſpirit which you have derived from the ſtudy of the ancients, and the ability you have acquired by a moſt diligent cultivation of your underſtanding. Here is a fine field for your talents. May they be exerciſed for your own glory and the happineſs of your country.

Peace,

Peace, *Good Order*, and *Liberty*, unſpoiled by licentiouſneſs!—let the promotion and eſtabliſhment of theſe be the ſcope of your honourable life.—*Agnoſco procerem.*

I am, &c.

LETTER LIII.

MY LORD,

ENGLAND was called POLYOLBION, the ſeat of political happineſs. Read *Campbell's Political Survey*, and you will be led to contemplate the natural advantages of which it is capable. Look at it, and you will ſee it at this time abounding in bleſſings above every nation on the globe. Illuminated with ſcience, poliſhed with arts, enriched with commerce, agriculture, manufactures, and bleſſed with liberty, it is a country, in which to have been born may be deemed a favour of Providence. Happily for us, who now in our turn exiſt on this fortunate iſland, it is at this time in the zenith of its glory.

Shall then, my Lord, tumult and civil war deprive us, who now live, of the feaſt which Heaven has placed before us? Let us have greater regard for ourſelves, than to ſuffer the enjoyment of our national happineſs to be deſtroyed or diminiſhed by a reſtleſs deſire of change, to be accompliſhed by *violence*, and with a *haſte* incompatible with wiſdom.

I mean not, in a declamatory panegyric, to aſſert that there is no room for reform. All independent men are agreed on that point. There is great room for reform. But a ſtrong and venerable building may be repaired and altered, without taking it down and rebuilding it from the foundation. I would employ the beſt ſurveyors, the beſt workmen, and the beſt materials; but I ſhould be upon my guard againſt thoſe eager undertakers who would level all, leſt when they come to rebuild, they ſhould leave an edifice of brick or of wood, where they found one of ſtone.

The good ſenſe of this nation will in time correct whatever is wrong in the conſtitution. None will ſuffer when wiſdom and moderation guide and control the zeal of the political reformer: but who can foretel the conſequences of ſudden convulſion?

Alter-

Alteratives will reſtore health in time, without the pain of amputation, or the loathſomeneſs of nauſeous medicine.

Uſe your influence then, my Lord, exert your eloquence, in recommending moderation. Do not think to repreſs by overbearing authority the ſpirit of improvement which pervades and does honour to the times. It is too ſtrong to be kept under, too warm to be ſtifled, too enlightened to be deceived. It will prevail. Only, let it not diſturb the *happineſs* of the *preſent generation*. Let no families be ruined, no innocent blood be ſhed, no public or private diſtreſs detract from the glories, and embitter the happineſs, of the intended reformation.

May your improvements and perſonal merit be ſo great, and ſo well imitated by your compeers, that the hand of reform, when it comes to the Peerage, may ſtop the uplifted axe, and ſpare to cut down a branch which it finds not only ornamental, but beneficial to the land by its fruits and its ſhade *!

I am, &c.

* Omnes boni ſemper nobilitati ſavemus, & quia reipublicæ utile eſt nobiles eſſe homines dignos majoribus ſuis, et quia valere debet apud nos ſenes, clarorum hominum de republicâ meritorum memoria, etiam mortuorum. Cic. pro. Seſtio.

LETTER LIV.

MY LORD,

WHATEVER revolutions on the face of this little globe may be effected by the wonderful diſpenſations of Providence, you will never repent that you have devoted your youth to the improvement of your mind, and the formation of a character that will appear great, like the columns of ſome ancient city in ruins, amid the wreck of empire. The Britiſh conſtitution at preſent ſtands firm on the hearts of the people; but even if it ſhould unfortunately be ſhaken, perſonal merit cannot loſe its honours, and muſt be called forth by the exigencies of the times to honourable action and diſtinction.

But even in the ſhade of retirement, if adverſity ſhould drive you to its ſhelter, the knowledge you will have accumulated, and the dignity of mind you will have acquired, muſt render your retreat illuſtrious. Theſe will furniſh you with a pleaſure, of which

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no political revolution can deprive you, in ſolitude and in old age.

Short is the time allotted us in this life; ſhorter ſtill the period of our activity. May we be wiſer than to add miſery to the ſhort duration of our exiſtence, by cruel tumults, by diſcord, by hatred, and by ſhedding the blood of our poor fellow-creatures, for RIGHTS, ſome of which are imaginary, but which, if real and poſſeſſed, would add but little to the ſolid comforts of each individual! Join with me in the wiſh, my Lord, that we may duly preſerve the national happineſs we enjoy; that our reforms may be temperate, the reſult of the matureſt deliberation; and that the pen and the tongue may ſuperſede the neceſſity of the ſword among creatures pretending to reaſon. *Peace be within our walls, and plenteouſneſs within our palaces*, and our COTTAGES alſo. May ſcience, arts, agriculture, manufactures, commerce, and religion, employ our minds during our ſhort pilgrimage, and preſerve us from attempts at *unneceſſary* changes, which, whatever influence they may have on poſterity, are ſure to deſtroy the peace and comfort of the preſent generation! May the great never oppreſs the middle and loweſt ranks, and may the middle and loweſt ranks never oppoſe the *great* through ENVY!

I adjure you, my Lord, by the honour of your anceſtry, and your own, to ſtand forth yourſelf, with your compeers by your ſide, in defence of the conſtitution. But think not that *to retain all its abuſes and corruptions*, is TO DEFEND IT. Recal it to its firſt principles; and where it has grown ſickly or infirm by age, let it be reſtored to rejuveneſcence. Let it be put into Medea's caldron; but deſtroy it not; becauſe the teſtimony of time and experience has pronounced that it is favourable to the happineſs and improvement of human nature. Science, arts, commerce, liberty, have flouriſhed under it in a degree envied by all Europe. Why may they not continue to flouriſh unhurt; eſpecially when new health and vigour ſhall be infuſed into it by the political phyſicians in conſultation? The horrid barbariſm of civil war muſt baniſh every thing grateful and pleaſant from the land. Rational creatures muſt improve ſociety by reaſon. A ſword is a diſgrace to human nature. If we muſt decide our conteſts by brute-force, let us pull down our houſes, diſperſe our cities, take up our abode in the woods, and feed upon acorns. In countries pretending to civilization there ſhould be no war, much leſs inteſtine war,

which

which may be juſtly called political ſuicide.

They are Goths and Vandals in mind, however ſplendid their appearance, who delight in war. You, my Lord, have ſoftened your diſpoſition by the ſtudy of the fine arts, and muſt view with diſapprobation, as well as pity, thouſands and tens of thouſands of poor ſhort-lived mortals drawn up on a plain, ready to cut each other's throats for hire, at the command of a mortal as wretched as themſelves, but clothed in a little brief authority. Plough-ſhares and pruning-hooks, axes and hammers—theſe are the arms of a happy, enlightened, and Chriſtian people. Uſe the influence which your birth and rank give you; exert the abilities with which God and your education have furniſhed you, in deriving on yourſelf the bleſſing pronounced on the PEACE-MAKERS.

I am, &c.

LETTER LV.

MY LORD,

I HAVE ſaid nothing of your proficiency in the modern languages. It appeared

to me unneceſſary, becauſe modern education dwells ſufficiently on modern languages; and I know you were initiated in French and Italian at an early period of your life; and that they had almoſt *engroſſed* your attention.

I wiſhed to impreſs the neceſſity of an acquaintance with the *ancient* languages and *ancient* authors. This was one main ſcope of my advice. I am confident that a real dignity of character, and the moſt commanding eloquence, are to be derived from the ſtudy and imitation of the ancients.

Lord Chatham formed himſelf on the ancients; and has the Houſe of Peers, in modern times, exhibited one character ſo truly great as Lord Chatham? He ſtood there a coloſſal figure. Men of great natural ſenſe, of great and acquired accompliſhments, and of wonderful habits of buſineſs, looked up to him in ſilent reverence, as they would ſurvey a meteor. The truth is, he lived in his youth among the ancient Greeks and Romans. He caught their ſpirit, adopted their manners, and modernized their eloquence. An old Roman grafted on a modern Engliſhman, produced the golden fruit of true patriotiſm, real, perſonal greatneſs, and nobility unindebted to a genealogical table.

On theſe ancients I wiſh you, my Lord, to form yourſelf as on a model. Let no one perſuade you that the change of times and manners will not allow ſuch characters. What was once truly great and beautiful, will always continue ſo, becauſe truth is immutable. The very rarity of ſuch characters in modern times will add weight to their value, and brilliancy to their luſtre.

The ſpirit of ridicule which has remarkably prevailed in latter ages, has indeed impeded the growth of truly great political characters; but againſt its baneful effects I have already given you a caution. You need not profeſs before the wag, Lord ****, that you are imitating an old Roman; you may keep the ſecret in your own boſom inviolate; but at the ſame time continue the imitation. In life, and in the arts, there is no method of ſtudy more ſucceſsful than that of working after a model; and as the ſtatuary copies the ancient model, ſo let the ſtateſman and the orator.

Aſk yourſelf whether ſuch a ſentiment, or ſpeech, or action, would have become ſome of the patriot and heroic characters delineated in the pages of a Livy. If it would be too mean for a Scipio, diſcard it at once as unfit for a Britiſh Nobleman. The dig-

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nity and ſpirit which ſuch an emulation will inſpire, will render you ſuperior, as a MAN, (*the nobleſt diſtinction,*) not only to thoſe over whom you are elevated by inheritance, but to thoſe of your compeers who are unacquainted with all models of the human character but ſuch as are exhibited in modern hiſtory, in the three or four laſt centuries, when both war and civil government hav been conducted by *little arts*, more congenial to *little minds* than the generous ſpirit of ancient republicaniſm.

I am, &c.

LETTER LVI.

MY LORD,

THERE is a ſyren, whoſe enchanting voice may render all that I have ſaid of no avail. SLOTH is her name. Shut your ears againſt her ſong, and fly from her as from a peſtilence. It is the great misfortune of rank and abundance, that it wants ſpurs to activity. It knows not thoſe powerful incentives to exertion which ariſe from neceſſity

neceſſity ſtruggling for abundance, or from obſcurity emerging into light.

Pains muſt be taken to create incentives. The deſire of honour, fame, popularity, naturally ſtimulates the heart to laudable and uſeful efforts, and rouſes thoſe who elſe would wallow in the ſtye of Epicurus.

Therefore acquieſce not in the *honour* which your forefathers earned. To you it may be but a ſplendid diſgrace. *Therefore* aſpire at a well earned *fame*, which may render you reſpected thro' life, and ſurvive to diſtant ages. *Therefore* deſpiſe not the *people*, to promote whoſe happineſs is the duty of every one who ſhares in government or legiſlation; deſpiſe not their plaudits, for they are honeſt rewards beſtowed on merit, by hands which move in uniſon with hearts attached by nature, though ſometimes miſled by paſſion, to every thing UPRIGAT AND FAIR.

Let the attainment of theſe diſtinctions call you from the ſlumbers of indolence on the roſe beds of the Sybarites. Motives like theſe are indeed ſubordinate to the ſublime ones of virtue and diſintereſted generoſity. But in the preſent infirm ſtate of human nature, they are found uſeful, becauſe they operate when better ones are ineffectual.

Nay

Nay, they often lead to true virtue of the pureſt kind. He who has once been rouſed to virtuous action, and taſted the ſweets, not only of its conſciouſneſs, but of fame and applauſe, will go on in the glorious career, and finiſh as he began and proceeded, an honour to his country and to human nature.

Admit a little virtuous enthuſiaſm into your temper. Cold diſcretion, ſubtle policy, mean diſtruſt, craft and caution, may indeed guard againſt danger; but they lead not, unleſs mixed with a little virtuous enthuſiaſm, to thoſe heights of excellence, which have ſaved a country, by withſtanding powerfully the encroachment of tyrants, and the madneſs of the people. Theſe qualities are all conſiſtent with ſelfiſhneſs. They want, and therefore cannot confer, dignity.

I am combating indolence. I can call forth no auxiliary ſo potent as virtuous enthuſiaſm. Catch the pure flame, my Lord, and let it fire all the latent ſparks of virtue in your breaſt, thoſe ſparks which become extinct in thouſands and tens of thouſands, through the want of it. May it burn with ſteady heat, and after warming and enlightening all around you in life, burſt from your urn, and while it points to Heaven, diffuſe a glory

a glory round your tomb, not to be rivalled by the blazonry of the herald painter! What can the chiſel of the ſculptor do, compared to the image engraven on the hearts of a grateful people? I admire the fine figures of Lord Chatham in Weſtminſter-Abbey and Guildhall; but I admire them for the ſculptor's ſkill; I look not there for an Idea of the MAN. All the civilized world have erected monuments to him in their hearts and imaginations.

It is certain, after all, that many caſual circumſtances muſt concur to call forth *extraordinary* exertions, and to give *univerſal* celebrity. Thoſe circumſtances may not happen to you. But tho' you ſhould not be able to eclipſe all others in the cabinet, in the ſenate, or in the field, yet you may adorn Nobility with ſome of its moſt amiable graces in the circles of private life. Every thing pleaſing and beneficent, all that adds to the ſweetneſs of domeſtic life, and the delight and ornament of neighbourly intercourſe, will be required from you, in peculiar perfection, as *a nobleman*. Birth, education, privileges of various kinds, lead the public to expect in a *Nobleman*, a gentleman of the higheſt poliſh, a philanthropiſt, a man anxious to do good,

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and to diffuſe pleaſure and ſatisfaction, wherever the ſphere of his influence extends. But this demands great activity. Indolence will render your beſt intentions abortive, and cauſe you, amidſt a thouſand opportunities of pleaſure, honour, and benificence, to live and die a cypher. It will conduct you to the family vault with nothing but an "*Hic jacet*" on your tomb. Walk into Weſtminſter-Abbey, and learn to ſcorn ſuch inſignificance.

Yet at the ſame time remember, that innocent inſignificance is far more eſtimable than miſchievous abilities; and that accurſed ambition which perſues fame, grandeur, and deſpotic power, through *fields of blood*. What are Tigers, Wolves, and Hyænas to ſanguinary Deſpots?

I am, &c.

LET-

LETTER LVII.

MY LORD,

ENOUGH of diſcipline. I congratulate you on your proficiency; and with a full confidence in your good ſenſe and good conduct, lay aſide the gravity of advice. Man lives not for *buſineſs* alone; but to enjoy, at proper ſeaſons, the rich repaſt of pleaſure which the God of Nature has placed before him. Think not, that in recommending application to letters, and the preſervation of your dignity, I would prohibit all purſuit of pleaſure. Many are the neceſſary intervals of ſtudy and public affairs, which cannot be more uſefully employed, than in liberal, gentleman-like, rational diverſions None will have acquired a better right to ſuch indulgences, than one who ſhall have ſpent his time in improving his mind and preſerving his dignity, not

not to gratify pride, but that he may be found extenſively uſeful, and *therefore truly honourable.* He requires amuſements for the health of his mind, and he has a juſt claim to them. Is the honey to be engroſſed by the idle drone, who brings nothing into the hive; who neither aſſiſts in the conſtruction of the cells, nor the increaſe of flores, nor the general defence? It is not, however, neceſſary to urge this point, becauſe moſt young men, high in rank and affluent in fortune, want no other impulſe to the gaieties of life, but their own propenſities to them; and are ſelf-taught proficients in the ſchool of pleaſure.

An idea prevails among the ſuperficial, that ſcholars are often deſtitute of the agreeable and companionable qualities; and that they think too much on all that occurs, to admit that light, airy, frivolous nothingneſs, which paſſes away elegant or diſſipated leiſure in thoughtleſs gaiety. Thus dunces triumph, in their animal vivacity, over men of ſenſe. They are loud, audacious, and unfeeling; and often reduce the modeſt man of genious to ſilence and apparent inſignificance, by their unbluſhing effrontery. Thus, among the ladies, and in all gay ſociety, the moſt accompliſhed young men

ſometimes

ſometimes appear below themſelves, and almoſt yield, without a conteſt, their claims to ſuperiority. Now, my Lord, I wiſh you on no occaſion to appear inferior; but, for the ſake of doing juſtice to the ſolid improvements you have made, the real Graces whom you have courted, to ſhine equally in the ſenate and the aſſembly, in the library and at the tea-table. Poliſh yourſelf, therefore, your external manners I mean, by elegant pleaſures, in choſen ſociety.

Sacrifice to the Graces, as you have already cultivated the Muſes and the Virtues. This aſſemblage of goddeſſes, rendered propitious, will unite in forming that celebrated character, ſeldom indeed ſeen, an all-accompliſhed man. I contend that in purſuing the art of pleaſing, you become not an artful, crafty ſycophant, renouncing, with honeſty and ſincerity, all juſt pretenſions to Nobility. To appear kind and gentle and agreeable, be ſo. Let your brilliants bear the examination of the niceſt lapidary. Let not your ſide-board be furniſhed with plated baubles, but ſolid ſilver and gold. How can a man pretend to honour, whoſe whole intercourſe with his fellow-creatures is founded on deceit? What ſatisfaction in friendſhip

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and converſation can be felt by the *mean man*, though by abuſe called a *Nobleman*, who, in the tendereſt intercourſe, in his warmeſt profeſſions, has been acting a part like a player; and whoſe mind, if it could be laid open, would, like a whited ſepulchre, preſent rottenneſs to the view, and encreaſe abhorrence by a mean endeavour to CHEAT the eye by concealing deformity?

To ſweeten the temper, and diſſipate the clouds of the mental horizon, I adviſe you to participate in elegant amuſements. But let them not degrade, by leading you to low company; low, I mean, not only in rank, but in accompliſhments, in virtue, and the liberal qualities of a liberal education. A Peer may be pleaſed with muſic, without aſſociating with fidlers; he may be delighted in theatres, without making players his boſom friends; he may admire a dancer's agility, without rendering him his confidential companion. Lord **** fills his noble manſion in the ſummer with opera ſingers, Italian dancers, comic actors, muſicians, firework makers, who dine, and ſup, and ſleep for months under his roof; while his door never opens to the clergy in his neighbourhood, to any of the profeſſions,

to

to capital artiſts, to men of letters and ſcience, or to the poor. Thus he forfeits his popularity, loſes much pleaſant converſation, and renders, as far as his influence extends, the whole Peerage contemptible. He muſt poſſeſs but little MIND, who can acquieſce in the ſociety of perſons, who, whatever dexterity or agility they boaſt, or whatever theatrical excellence they diſplay, are uſually unprepared by education and company to become the familiar confidential aſſociates of hereditary Law-givers, high-born and high bred Peers of the realm. There are public places for all amuſements, and they are there conducted with the greateſt ſkill: he who is not contented with attending theſe, but chuſes to *domeſticate* the performers, evinces that he has no reſources in himſelf; that letters, ſcience, politics, have no charms for him; and that he is unworthy the diſtinctions which the laws of his country allow *him*, SOLELY becauſe his forefather earned them.

You will never be reduced to the wretched neceſſity of keeping buffoons in your houſe, if you preſerve a reliſh for rational converſation with perſons of ſenſe and character; if you take care to cheriſh a taſte for literature; if you partake in the common

common amuſements, at due ſeaſons; and, above all, if you give your attention to ſtate affairs, to the public happineſs, the proper province of a real Nobleman.

In public affairs you will, I conclude, from the principles you have imbibed in the ſchools of antiquity, ever lean to the ſide of liberty and the people. Common ſenſe dictates, and common humanity eagerly adopts the idea, that the few were made for the *many*, not the many for the few. Your greatneſs of mind will ſacrifice every ſelfiſh view to the public benefit. If a REFORM ſhould be required, which may render it neceſſary that you ſhould give up your dominion over the borough of * * *, or that of * * *, or that of * * * *, and your influence in the county election, you will renounce them with alacrity; you will, if you act conſiſtently with thoſe ideas of juſtice and honour, which I know you entertain, be among the firſt to promote ſuch a REFORM, whatever it may coſt you.

Human affairs, we all know, will ever ſtop at a point far below perfection; but it is the buſineſs of man in ſociety, to be ever urging the ſtone up the hill. Time cauſes every human inſtitution to recede from its original purpoſe. No wonder that the conſtitution

ſtitution of a ſenate, eſtabliſhed in very early times, ſhould at length want renewal. What good and ſubſtantial reaſon can be aſſigned, why the preſent generation may not enjoy the benefit of its renewal, as well as ſome future? Not only liberty and the true ſpirit of the conſtitution are intereſted in a reform of parliament, but the MANNERS OF THE PEOPLE, and conſequently their happineſs, the ultimate end of all government. Corruption will no longer pervade all ranks, in every competition, from a county election to the choice of a pariſh beadle. Merit will dare to emerge from her ſhade. Truth, no longer overborne, will advance, with all her native confidence, to put in her claim to juſt eſteem. Aſtræa will return from her exile. Long ſervices, or great talents and acquirements, employed for the public good, will meet with their reward. The prizes, which juſtly belong to merit, will not be laviſhly expended in purchaſing majorities directed in their deciſions by ONE MAN. Young adventurers, in all the profeſſions, will aſpire at excellence, with a proſpect of honour and emolument in their mature age, even though they ſhould want *that ſuccedaneum for every excellence*, a FRIEND;—a FRIEND among borough-mongers,

gers, a PATRON among thoſe who employ the advantages of birth and fortune, in influencing votes, where votes cannot be influenced conſiſtently with honour or honeſty.

You, my Lord, will worſhip with me in the temple of Liberty, built, as it is in England, on the maſſy arches of monarchy, ariſtocracy, and democracy; but if the FOUNDATION is decayed, you will, in your veneration for the goddeſs, endeavour to preſerve her ſhrine from falling, and urge the people to employ the moſt ſkilful maſons, the beſt marble, and the ſtrongeſt cement in its repair.

THUS REPAIRED, enter the temple with me, my Lord; and let us unite our voices to the general anthems of whole nations, hailing the ſun of reaſon as it daily burſts through the clouds of prejudice, celebrating the Nobility of Nature and Virtue, and doing willing homage to the MAJESTY OF THE PEOPLE, while we dutifully obey the *Executive Powers*, conſtituted and maintained by the nation, as guardians and protectors of the *Public Felicity*.

I am, &c.

FINIS.